

# THE ECLECTIC REVIEW,

FOR JANUARY, 1814.

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Art. I. *De L'Allemagne*. Par Mde. La Baronne de Staël Holstein.  
3 tom. 8vo. pp. xxi. 1176. Price 1l. 16s. Paris, H. Nicolle, 1810.  
Ré-imprimé Par John Murray, Londres. 1813.

THE "long-suppressed work of Mad. de Staël" has for some months been an object of curiosity to the literary; and we hasten, as soon as possible after its publication, to lay before our readers the history of its suppression, and an analysis of its contents.

In 1810, the author put her work into the hands of the publisher; and shortly afterwards there appeared an edict, bearing—"that no work should be printed, until it had been examined by the inquisitors of the press; that, after such examination, if the work was approved, the book-sellers might have it printed; but that still it should be in the power of the Minister of Police to suppress it, should he judge it necessary." The work was, accordingly, submitted to the inquisitors: they struck out divers passages, and permitted the rest to pass. Ten thousand copies had been struck off; and the book was on the eve of publication, when General Savary, Minister of Police, sends his "gens-d'armes" to the house of Mr. Nicolle, the publisher, with orders to destroy the whole edition. At the same time Mad. de Staël receives a letter from the "police générale," politely intimating that 'the air of France does not seem to agree with her,' and that eight days is the very utmost that can be allowed her to make the necessary arrangements for a journey of health. 'Not that she is to look for the origin of this order in the silence which she has observed in her

work with respect to the Emperor. No; there is no place there good enough for him:' but 'the book is not *French*.'

It is now published as it was originally written, with the passages that were struck out by the inquisitors marked with inverted commas. 'It is curious,' says she, 'to shew what kind of a work may now draw down in France, the most cruel persecution on its author.' From this very persecution, however, the volumes acquire an additional interest. We naturally take the part of an injured person, of a woman and a mother, driven into exile, and experiencing that utter desolation of mind which she had so prophetically and so feelingly described.

'It is in vain,' says she, 'that the judgement would estimate impartially our native country,—the affections will not be detached from it; and when we are constrained to quit it, existence seems torn up by the roots, and we become strangers to ourselves. The simplest customs, the most intimate connections, the weightiest interests, the most insignificant pleasures,—all belonged to our country, but belong to it no more. We meet no one who can talk with us of former times, no one who seems to identify the past with the present: life begins again, but the flexibility of early years returns not; we enter upon a new world, with a heart unchanged. Thus in exile we are condemned to survive ourselves.' I. 123.

But our readers may like to see some of the interdicted passages. After quoting them, any remarks on the freedom of the French press would be superfluous.

'We do not, I suppose, wish to raise round the literature of France the great wall of China, to hinder all foreign notions from penetrating to us.' I. 6.

'*After his death*' (Joseph II,) nothing of all his establishments remained.' I. 58.

'The ascendancy of French manners has perhaps prepared foreigners to think Frenchmen invincible. There is but one means of resisting this ascendancy, and that is fixed national habits and manners.' I. 86.

'A lively female said, "that of all the places in the world, Paris was the one where you could most easily manage without happiness."'\* I. 101.

'Good taste in literature is, in some respects, like order under a despotic government; we ought to consider at what price we buy it.' I. 358.

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\* 'Suppressed,' says Mde. de S., 'under the pretence that there is now so much happiness in Paris, that there can be no need of managing without it.'



'A man may bring together discordant elements, but at his death they separate.' I. 146.

'It could not be expected that subjects thus kidnapped'—as the Poles by Frederick of Prussia—'should remain faithful to the robber that called himself their sovereign.' I. 147.

'Oh, France! land of glory and of love! if ever enthusiasm should perish on thy soil, if calculation should dispose of every thing, and reason alone inspire thee with contempt of danger, of what avail then would be thy soft sky, thy fertile fields, thy brilliant geniuses? Active intellect, and an impetuosity directed by wisdom would still indeed render thee mistress of the world; but thou wouldst only leave there the vestiges of a sand-torrent, terrible as the waves, and arid as the desert.' III. 416.

In some of these passages there is evidently too striking an allusion to the upstart nature of Napoleon's empire, and to the slavery to which Frenchmen are reduced, to be allowed to pass the inquisitorial tribunal: but, after these have all been expunged, still, in the opinion of the Duke of Rovigo, 'the work is not French.' Considering the meaning which his highness must affix to the word *French*, the book will not, on this account, be less acceptable to Englishmen.

The first thing that strikes the reader is the vagueness and generality of the title,—'On Germany.' On the natural history of Germany? or the politicks of Germany? or the literature of Germany? We will solve these questions by endeavouring to give our readers some idea of what a similar work, 'De l'Angleterre,' might be. The author, then, after some general remarks, on the natural appearance of England, and on the manners of Englishmen and Englishwomen, would proceed to speak of England properly so called,—of London,—of society and conversation there,—of the English as a conversational language,—of disdainful folly, and benevolent mediocrity,—of Scotland,—Edinburgh,—Ireland,—Dublin,—English Universities,—Bell and Lancaster;—and would conclude the first part with an account of our manner of celebrating the fifth of November. The second part would bring us to literature and the arts; and, after having enquired into the cause of Voltaire's slight opinion of our literature,\* we should run quickly over,—Spenser,—Milton,—

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\* 'Que l'Angleterre se contente de ses grands hommes en tant de genres; elle a assez de gloire; le patrie du Prince Noir & de Newton peut se passer du mérite des Sophocle, des Zeuxis, des Phidias, des Timotheus, qui lui manquent encore.'

*Lettre de Voltaire à l'Académie Française.*

We will not be guilty of translating this literary blasphemy.

Beaumont and Fletcher, — Shakespeare, — versification, — poetry in general, — classical and romantic poetry, — English poetry, — taste, — and then proceed, with more circumspection and more at our leisure, to the dramatic art; epitomize and criticize Lear and Othello, Hamlet and Macbeth, Henrys the fourth, fifth, and eighth, Julius Cæsar and Cymbeline, Coriolanus and Timon, — with manifold quotations, and immense admiration: then, again, the Orphan, and Venice Preserved, the Fair Penitent, and the Græmster, — still epitomizing, quoting, and admiring: then to comedy, — acting and Mrs. Siddons, — romances, — history, — criticism, — and the fine arts. The third part would comprise philosophy and morals; and here the bill of fare would run — philosophy, — German, French, English philosophy, — Reid, — philosophers before and after Reid, — influence of the common-sense philosophy on the developement of the mind, — on the sciences, — on literature and the arts, — on the character of the English. System of utility in morals, — Paley, — scientific morals — Godwin, — Cuth. Williams — love in the marriage state, — ignorance and frivolity in relation to morals. The last part would be on religion, and would consider religion in general, and some of the principal sects in England.

A plan like this, the reader will see, where the writer seems less guided, as to the space she shall bestow upon any thing, by the relative importance of the subject, than by her own feelings at the moment, or by her ability of saying something upon it, certainly affords facilities of making a book, but does not seem highly satisfactory or philosophical. No less than a quarter of the work is occupied by analyses of, and extracts from, the German drama, while the fine arts are shut up in twenty pages, and the historians in thirteen. But we will not prejudge the book.

The first part begins with a chapter 'on the general appearance of Germany.' It is rather poetical than any thing else.

'The countries,' she says, 'through which the Rhine flows are almost every where beautiful: one might imagine this river to be the tutelary genius of Germany; its waves are pure, rapid and majestic as the life of an ancient hero: the Danube is divided into many branches; the Elbe and the Spree are easily roughened by the storm; the Rhine alone is almost unalterable. The countries that it washes are at the same time so solemn and so varied, so fertile and so solitary, that one might be tempted to believe that it cultivates them itself, unaided by the hand of man. This river murmurs, as it passes, the high achievements of other times, and the shade of Arminius seems yet to wander on the steep and broken shore.' L. 10.



The next chapter, 'on the character and manners of the Germans,' is more important. The estimate which Mad. de S. has formed of them, is probably not very different from that which many of our readers have been led to form for themselves. Sincere, and strictly conscientious; more formed for thought than business; quick, apprehensive, persevering in the former,—slow, and without energy to wrestle against difficulties in the latter; fond of music and every thing that draws out the imagination; a nation of philosophers and poets rather than warriors and patriots; independent in speculation, submissive in conduct:—such is the general account given of the Germans. The love of music is universal among them.

'As soon as we rise above the very lowest order of people, we recognize immediately that inner principle, that poetry of soul, which characterizes the Germans. Inhabitants of town or country, soldiers or labourers, almost all are acquainted with music. I have entered little huts, blackened with the smoke of tobacco, and found not only the good woman, but the good man of the house, playing extempore on the harpsichord, as the Italians string verses extempore. On market-days, in almost every town, there are performers on wind-instruments in the balcony of the hôtel-de-ville which commands the market-place; and thus the peasants have their share in the enjoyment of this first of the arts. The scholars, on Sunday, promenade the streets, singing the psalms in chorus: it is said that Luther in his youth frequently made one of such parties.'

We are not sure that this love of music must be connected very intimately with the imagination. Mad. de Staël might find a harpsichord in the houses of many taylor, butchers, and bakers, in England; then there is a bassoon in almost every village church; and what tribes of organists, fiddlers, bag-pipers, and hurdy-gurdy players in our streets? Yet we do not see that the imagination of the lower orders among us is much drawn out by all this 'ravishing harmony.' We just mention this, because we are afraid that national characters are frequently drawn pretty much at random, and inductions made from very few particulars.

For the deficiency in soldiership, which the author ascribes to the Germans, she thus accounts. 'There are,' she says, 'three grand motives which in general lead men to battle,—patriotism, desire of honour, and fanaticism. Now, in a nation, divided as Germany has been for ages, German fighting against German, patriotism has no place: and as for glory, where there is no centre, no capital, no society, there can be no very ardent desire of glory. Religion too, among the Germans, lives in the heart, independent and unbogged.'

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Mad. de Staël *De L'Allemagne.*

'There is nothing,' in Germany, 'like a political and social link among the people; they do not live under one government, under the same laws; they have not the same worship, the same interests, a classical literature, an established taste. This makes each state more independent, each science better cultivated; but the whole nation is so subdivided, that one cannot tell to what part of the empire this same name of nation belongs.' I. 29.

Among such a people there can evidently be but little nationality, indeed but little national character. Accordingly, in this sketch, Mad. de S. pretends only to give a few principal traits of the German character. She next considers more particularly Southern and Northern Germany, Germany without literature, and Germany under the influence of literature. There are certainly, however, family features common to both.

The characteristic of the German of the South seems to be heaviness; nothing brisk, nothing lively, nothing sparkling about him; every thing is orderly, timed, proportioned, every thing done by system, every thing made a business of, every thing unvaried and monotonous.

'In Austria, and in the rest of Germany, all pleadings are carried on by writing; preachers are heard, not for their eloquence, but because every one feels it his duty to hear them; public amusements are neglected, and above all tragedy. The administration is conducted with much wisdom and justice; but there is so much method every where, that you can scarcely, if at all, perceive the influence of men. Affairs are treated according to a certain system, which nothing in the world is suffered to derange. Invariable rules decide every thing, and all passes in profound silence. Crime or genius, intolerance or enthusiasm, passions or heroism, neither trouble nor exalt their existence.' I. 55.

The same gravity and business-like method of proceeding, is carried into their parties and amusements. Whether they walk or dance, meet at the dinner-table or in the drawing-room, all is done systematically and in good earnest. 'They treat pleasures like duties, carry as much precision into their amusements as into their serious affairs, and lose their time as methodically as they employ it.'

'All the good company of the city move in a mass, three or four times a week, from one drawing-room to another. On these grand occasions, a certain time must be lost at the toilette, a certain time in the streets, a certain time on the stairs, waiting till your carriage comes in turn, and a certain time in sitting three hours at table, and in these large parties you never by any chance hear any thing out of the common routine of fashionable phrases.' I. 77.

'The ancient forms of politeness, which are yet in full force



almost throughout Germany, are in direct opposition to every thing that is easy and familiar in conversation: you must repeat long and inconsiderable titles twenty times during a meal, press every dish and every wine upon your company in a manner mortally fatiguing to strangers.' I. 97.

As to conversation, the thing is not known in Germany, nor indeed, if we will believe Mad. de S.,—and every native of France, anywhere else but at Paris.

'It seems acknowledged,' says she, 'that Paris is the city, where the spirit and taste of conversation are the most generally diffused, and what is called the *mal du pays*, that undefinable regret after one's country, which is independent even of the friends that one has left behind, refers particularly to this pleasure of chatting, which a Frenchman finds no where in such perfection as at home. . . . The kind of pleasure which one takes in animated conversation does not arise exactly from the subject of the conversation; the ideas started, and the knowledge acquired do not form it's principal interest: but a certain manner of acting upon one another, of creating mutual pleasure in a quick reciprocation, of playing with oneself, of gaining applause without effort, of exhibiting one's mind in all its shades by accent, by gesture, by look, in short of producing at will a sort of electric shock, which strikes off brilliant sparks, relieves one part of the company of their excess of vivacity, and rouses another from painful apathy. Nothing can be more foreign from all this than the character of the Germans; they aim at a serious result in every thing.' I. 95.

The consequence is that a German can discuss, can even converse, but cannot *chat*: and while a Frenchman throws off "an infinite deal of nothing," the German is pondering how to express some novel or profound thought that he wishes to produce. There is something too in the rigid uprightness and veracity of the German not very favourable to free and easy conversation: he knows nothing of words without meaning, has no skill in flattery, no notion of accommodating his opinions and character to those of the people around him, no ambition of meriting the eulogy pronounced by Montesquieu upon Voltaire—"il a plus que personne l'esprit que tout le monde a." A Frenchman, says Mad. de S., was extolling with rapture an actress whom he had just been hearing; he perceives a smile on the lips of the company, and he begins to modify his eulogy; the obstinate smile remains, and inspires the fear that it may end in a laugh; 'ma foi,' says the Frenchman, 'the poor thing did as well as she could.' A German would have set about discussing the merits of the actress, and proving metaphysically that she gave the different passions their proper

tones and gestures. We think, however, that the author has gone a little too far in endeavouring further to account for this inaptitude to chit-chat, by the grammatical construction and multiplied consonants of the language.

We pass by some very sensible and eloquent remarks on the freedom of the press, (Ch. 6.) and hasten on to Northern Germany. Here thought is more free, literature more cultivated, and the press altogether open. The commonest workmen in Saxony recreate themselves from their labour with a book, and it is not unusual to find even the lower orders acquainted with French literature. 'You find,' says she 'even in the villages professors of greek and latin; and there is no town so mean, but it contains a tolerable library. If we compared the provinces of France with Germany in this respect, we should imagine that the countries were at the distance of three ages from one another.' The industry of German scholars is truly amazing. 'Fifteen hours a day of solitary study, continued for whole years, is not at all esteemed an unnatural kind of life.' And, in another place, she tells us of Müller, the historian, that 'there was not a village in Switzerland, not a family among the nobility, with whose history he was unacquainted. One day, to decide a bet, he was asked the succession of the Sovereign Counts of Bugey. He gave them at once, only forgetting whether the title of one whom he mentioned was regent or regnant. He was seriously dissatisfied with himself for such a lapse of memory.' (II. 347.) The German literati live much apart even from one another, and still more from the world. The consequence is, that they trouble themselves little with political institutions, but give themselves entirely up to poetry and abstract speculation. This, perhaps, continues to them such an 'unlimited freedom of the press.' 'The great men of this world,' remarks the author, 'have little to fear from theories and erudition, from literary and philosophical researches.'

'The literary cities of Saxony are those in which one finds the most benevolence and simplicity. Letters have been considered every where else as an appendage of luxury; in Germany they seem to exclude it. The tastes which they inspire give a kind of frankness and timidity, and those again a love for domestic life. Not but that the vanity of an author has a very marked character among the Germans, but it addresses itself not to success among contemporaries, but to posterity.' Vol. I. 134.

The *honest* character of the German manifests itself as much here as in the South. A man planted an apple tree on the public walk, and fixed to it a writing, begging that no one would take the fruit: and for ten years there was not a



single apple stolen. We are not inclined to place much confidence in such a story, or, if authenticated, to build much upon it: we rather quote it to shew the manner in which Mad. de Staël acts with her readers; she gives them one fact, and founds twenty remarks upon it. She mentions, however, another circumstance, which, if true, is certainly worthy of observation. 'The imposts, at Hamburgh,' she says, 'are paid into a kind of box, without any one to examine the several payments. They ought to be proportioned to the respective fortunes of the individuals, and on being reckoned, are always found so.'

Chapters 16 and 17 bring us to Prussia and Berlin. The country presents to the mind much such a spectacle as the capital does to the eye. A newly-built city, the houses good and well-arranged, the streets commodious,—every thing in Berlin is comfortable and elegant, nothing picturesque, nothing poetical, nothing that speaks to the imagination. Our readers know the difference between surveying places like Chester or Conway, and walking the streets of an upstart town like Birmingham. In the former the imagination is perpetually called back to antient times, the times of castles and barons, of monasteries and monks, of all that is grand and all that is romantic in our annals. In the latter, the mind cannot get away from manufactures and manufacturers, wealthy citizens and city dinners. 'Berlin,' says Mad. de S., 'however beautiful it may be to the eye, makes no serious impression; one can find in it nothing that reminds one of the history of the country, or the characters of the inhabitants; and these magnificent dwellings seem meant only as the commodious resorts of pleasures and of industry. Now very similar to this is the impression that the institutions and manners, the *ensemble* of the country, make upon the mind. They are all of yesterday, all bear date from Frederic. There is nothing in the government or the laws of Prussia that savours of antiquity. The Prussian has not his enthusiasm awakened by the remembrance of a long line of Henrys and Edwards; he has no institution to defend that comes down, like our trial by jury, from an Alfred; every thing to him recalls Frederic,—laws, arts, literature, Frederic was the founder of every thing. The author then has very rightly observed, that whoever would be acquainted with Prussia, must study Frederic. She accordingly devotes a chapter to his character; but as there is nothing very new in it, we pass it over.

The 'universities of Germany' form the next subject of her consideration. And here again we find plenty of observa-

tions, and very few facts. Languages form the basis of a German education; and she enters into a discussion of the comparative excellencies of the systems of education founded upon classical literature, the mathematics, and the physical sciences. She gives a decided preference to the first. On this topic we would remark that the business of education is not merely, not even principally, to furnish the mind with ideas, but to call out, and exercise, and strengthen the faculties, to form the habits, to fit the mind for being its own instructor. We should not always carry the child, but, by leading it, teach it to walk by itself. Now every one must agree that for drawing out the imagination, as well as for furnishing the memory with pleasant subjects of meditation, elegant literature should be employed; and the literature of a foreign language is generally used, because, not being mastered without some little difficulty, the mind in the mean time is formed to habits of attention and industry. So far we agree with this lady; but when she adds that 'the study of grammar requires the same regular attention as the mathematics,—that it is much more nearly allied to thought,—that the logic of grammar is as precise as that of algebra,'—she leaves us quite behind her. The grammarian draws certain rules from the practice of certain writers; and the business of the pupil is to recognize the rules in the writings. The rules are arbitrary and not unfrequently unphilosophical. What great exertion of the reasoning powers is there here? what chain of ratiocination of which the mind has to examine every link? what assemblage of particulars which must be comprehended and grasped in one general conclusion? We grant that 'the problems of life are more complicated than those of cyphers,'—that 'demonstrated truths do not conduct to probable truths,' (if, however, we do not mistake the expression,)—that 'mathematical reasoning is not applicable to conduct;'—but still the reason is exercised and improved; caution, circumspection, and comprehension are acquired; and the mental wealth gained by this patient drudgery may be spent more liberally on our daily affairs.

On the third system of education that we mentioned, she remarks:

'Some have imagined that, in education, children should be spared all the trouble possible; that their studies should come in the shape of amusements; that they should have collections of natural history for playthings; and physical experiments for sights. It seems to me that this too is an erroneous system. If knowledge could really be thus played into a child, it would be at the risk of suffering a faculty, more essential than even



knowledge itself, to remain undeveloped,—I mean, attention.... Education, carried on by games disperses thought: endurance of every kind is one of nature's great secrets; the mind of a child must be accustomed to the efforts of study, as our soul must be to suffering..... With boards of cards you may teach your children a multitude of things, but you will not teach them to learn; and this habit of looking out for amusement, the course of which you would turn towards science, will find out another channel, when the child shall be no longer under your direction.' Vol. I. p. 166.

These remarks are very good when applied to the above as an exclusive system of education? yet, as the mind must be relieved from the labours of mathematical reasoning, and the dry details of grammar, there seems no objection to the mingling instruction with amusement, and to the filling up a long winter evening with arithmetical, historical, or geographical games.

We have been detained so long with the first part of the work that we can but just allow ourselves time to notice the 'Festival of Interlaken.' This romantic solemnity was held, in the midst of lakes and inaccessible mountains, in memory of Berthold, the founder of Berne. The spectators,—among whom, says Mad. de S., 'it was curious to see young Parisians, listening to the torrents, and looking at the mountains, to try if they could not find enough of ennui in these solitary places to drive them back with keener zest to the world,'—were ranged on wooded hills above which rose some of the highest mountains of Switzerland. The procession was heard advancing from a distance, accompanied by pleasant music. The magistrates appeared at the head of the peasants; the young women were clothed, each according to the ancient and picturesque costume of her own canton; the halberds and banners of each valley were carried before the procession by white-headed old men, drest precisely as the fashion was five ages back, at the time of the conspiracy of Rutli. The games began—trials of agility and strength, and the prizes were distributed. After the games, they dined in tents; and in cups, 'on which were engraved the names of Tell and the three founders of Helvetic liberty,' they 'drank, with transport, to peace, to order, to independence.' 'Life flows on in these valleys,' says the author, 'like the rivers that water them; the waves are new, but the course that they follow is the same. May it never be interrupted! may the same solemnity be often celebrated at the foot of the same mountains!'

Mad. de Staël begins the second part of her work, 'on literature and the arts,' by an enquiry into the reason 'why

the French are insensible to the merits of German literature.' The literati of France, or rather of Paris, form a society among themselves; they are perpetually meeting, perpetually talking and laughing over literary matters, (the more because it is a very serious thing in Paris to talk and laugh over politics) criticizing every new production that appears, till a dominant taste is formed, similar in literature to *bon ton* in society: he who wants these may be a genius or an honest man, but he is not of *nous autres*,—we cannot receive him into our drawing-rooms, or his books into our libraries. The Frenchman judges by rule: his 'literary conscience' is always awake, and will not suffer him to enjoy any pleasure, unwarranted by Boileau and the critics. 'The proprieties of society pursue talent even to its inmost emotions, and the fear of ridicule is the sword of Damocles from which no feast of imagination can withdraw the eye.'

Now in Germany there is no capital, no literary centre. The scholar lives alone, 'among his own people,' and judges of excellence by his own feelings. The despotism of taste is as unknown to him, as the despotism of fashion to a country squire in his native village. Difficulty conquered is the great merit with a Frenchman, who forgets as Mad. de Staël well observes, 'that either this difficulty is not perceived by the reader, and then can have no merit; or is perceived, and then it is not entirely conquered.' 'If we were,' she says in another place, 'to discipline a German writer after the prohibitory laws of French literature, he would not know how to steer in the midst of the shoals we had pointed out.' Another circumstance worthy of remark, and arising from the same cause, is that the Frenchman talks, the German thinks. Hence the German does not mind a little obscurity; but nothing can be more essential to the Frenchman, who reads in the morning that he may talk in the evening, than clearness. The Frenchman too is accustomed to what is brief and brilliant in conversation, because no one can bear to be long shut out from it,—and he expects the same in books: the German allows himself time and space to bring out his idea; there is a fresh interest to him in every touch he adds, and he never suspects that he is growing tedious to others. Lastly, we think, it should never be forgotten that the French are the only nation who have not two languages,—one for prose and another for poetry: and it is, perhaps, partly on this account, that they have introduced so many artificial rules into their poetry,—supplying, if we may venture on the metaphor, proportion of form for beauty of feature.



Now the German possesses an uncommonly poetical language, and therefore has no recourse to mechanical shifts to distinguish his poetry from prose. The Frenchman cannot understand the poetry of the language; he can only perceive that the writing is not according to his rules.

The next chapter enquires into the 'judgement of the English respecting German literature.' As our opinions on this subject, and the reasons of them, will appear as we go on, we shall say nothing here but of the medium through which the German poets are known in England,—bad prose. The question has been asked again and again, whether poetry can be written in prose, and much has been said "about it and about it." Verse was originally invented, no doubt, as a kind of help to the memory, and before the art of writing was known, the oracles of the gods, the edicts of legislators, the saws of sages were all delivered in verse, that they might be the more easily remembered. In these early times, none of the compositions which are now written in prose would have yet been thought of—history, logic, metaphysics. The only productions that can interest a rude nation, are songs that may excite the imagination and rouse the feelings in a foray or at a drinking-bout, and, perhaps, a kind of pastoral describing the employments and amusements of an agricultural life. These then were composed in verse. But, in process of time, when writing was invented, it would be found easier to walk out of fetters, and history and philosophical discussions, which, on the progress of civilization would find their way into existence, would be written in prose. When, however, the poet should come to try his muse in prose, he would find that all the associations of his readers' minds were against him. They would have been accustomed to see poetical images and poetical expressions, (and the old poets, from their natural way of life, and their ardent feelings unrestrained by the proprieties of society, would be likely to have the most poetical) only in verse; and they would have been since accustomed to see in prose nothing but plain thoughts and unadorned language: poetical prose would, therefore, appear to them as unnatural and ridiculous as an Eastern king on his throne in the habiliments of a beggar. The distinction has been kept up, and poetical prose has never been properly naturalized in any European language. The case is worse in translation. The writer has no longer the power of cooling down his thoughts to the temperature of his mould; they must be put in hot from the fancy of another, and the consequence is that they will crack and fly. We think certainly that many strong ob-

jections lie against the German poets, but infinitely more against the prose translators; and frequently when we have been about to laugh at an extravagant thought in their dramatists, we have been surprized, on throwing it into a loose kind of verse, to find something not very unlike Shakespeare come out\*. It requires, we are told, the eye of a

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\* We will give our readers a specimen or two. The prose is taken from Thompson's translation of the German Theatre, and our own verse is, we are ashamed to say, a second hand translation from Thompson. We wish that some one, qualified by a knowledge of the German language, by poetical talent, and an admiration of our own old dramatists, would undertake a version of a few of the best German plays. Our present attempt is merely to shew the different effect which the same thought has in verse and prose.

' Yes;—she wishes to enjoy two tables—she wishes to appear  
' at the creditable board of virtue, and likewise revel at the  
' secret feast of vice.' *Don Carlos.*

I know her,—devil;—aye,  
She'd be a guest at either board, would sit  
In feigned saintliness at virtue's table;  
But be a wanton at the feast of vice,  
And surfeit upon garbage.

' He is returned. Look at him, ye walls. He is returned.—  
' (Approaches the picture of a Venus.)—Look at him, goddess.  
' How often have I paced this apartment weeping and uttering  
' my complaints to thee! He is returned. Scarcely can I give  
' credit to my senses—dearest! dearest! you have been long ab-  
' sent, but you are returned. Nothing will I feel—nothing will  
' I hear—nothing will I know, but that you are returned.'  
*Stella.*

He's here: take eyes, and gaze upon him, walls:  
He's mine again. Wake into life, dear goddess,  
And gaze at him. How often hast thou seen me  
Weeping his absence: now he's here again.  
I will believe my senses—Dearest! dearest!  
Thou hast been long absent, but thou 'rt here again,  
Here, in my arms. I can feel nothing now,  
See, hear, know nothing,—but that thou art here.

' Speak you of me? You are mistaken friend. I once dreamt  
' of a Carlos, like the man you have described—whose boiling  
' blood would mount into his cheeks, if liberty were mentioned  
' —but he has long been dead. The Carlos whom you now be-  
' hold is not the man whom you took leave of in Alkali, whose  
' aspiring mind aimed at a knowledge of the bliss which Paradise  
' bestows, and fondly hoped that, when upon the throne, he could  
' transplant such bliss to Spain. The idea was childish, but oh, how  
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painter, to discover, in some old pictures, under the rust of time, the warmth and brilliancy of colouring which once distinguished them: and the eye of a poet will frequently find out a grand thought entirely hid from common readers under inflated and ridiculous prose.

Speak'st thou of me? But thou 'rt mistaken, friend.  
I did once dream of such a man, a Carlos;  
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Were liberty but mentioned. That's no more,  
He 'as long been with the dead. This Carlos, this,  
Is not the man you parted from, whose mind  
Reach'd at the bliss of Paradise, and hoped  
To pluck a scyon thence, and plant it here  
In his own Spanish soil. A boyish fancy,  
But it was heavenly. Oh, to sleep again,  
And such another dream!

We venture on one whole scene from the Robbers; but we have no longer room for the prose.

*Scene, a hill. Charles, and the Robbers, lying here and there*

*Grimm.* In what rich pageantries

The sun is sinking home!

*Charles.* So dies a hero;

So bright, so gaz'd at.

*Grimm.* You seem mov'd, and deeply.

*Charles.* Ah! when a boy, I cherish'd the sweet thought,

That I would live and die like yon fair light.

A childish fancy 'twas.

*Grimm.* 'Twas, Captain, 'twas.

*Charles.* There was a time—Go, leave me, comrades,  
leave me.

*Grimm.* Why, captain how is this?—He 'as lost his colour.

*Rayman.* 'Sdeath! what's the matter?—Sir!

*Charles.* There was a time—

Oh, that there was—I could not sleep in quiet,

Had I not pray'd i' the evening.

*Grimm.* Are you mad?

These puling fancies! put them from thee, man!

*Charles.* Brother! oh, brother!

*Grimm.* Do not play the child.

*Charles.* Would that I were a child! oh, would I were!

*Grimm.* Pshaw! comfort! comfort! look around you,  
captain:

'Tis a fair evening, and a lovely country.

*Charles.* Yes, yes, the world is full of beauty.

*Grimm.* Right.

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*Grimm.* Right.

The German poets are confessed favourites with Mad. de Staël; and like an honest and willing admirer, she dwells more upon their excellencies than their defects or faults. She considers modern poetry in general as of two schools, the classical and the romantic; the classical, an imitation from the ancients, and partaking of their simplicity, their severity, and poetical *materialism*;—the romantic, the growth of the chivalrous ages, wilder, fuller of imagination, and more conversant with abstract ideas. 'The question,' she

*Charles.* This earth was made for man to wonder at.

*Grim.* Now you talk wisely; I can hear you now.

*Charles.* And I a blot on this most beautiful world;  
A monster on this admirable earth.

Lost, lost for ever.'

*Grim.* Do not talk thus, captain.

*Charles.* My innocence! my boyish innocence!  
There's not a thing so mean upon the ground  
But hath crawl'd forth to-day, and felt, and blest,  
The Sun's sweet influences. And why must I,  
Why must this earthly heaven be hell to me?  
For hell it is. All, all around me, happy;  
All knit together by sweet kindred ties;  
All one great family. Their father too  
Is he above—  
But he is not my father; I am banish'd;  
I have no portion in this fair inheritance;  
My portion's guilt and shame;—my brothers in it,  
Robbers and murderers.

*Rayman.* This is strange. I never  
Have seen him thus.

*Charles.* Oh, that I could re-enter  
Into my mother's womb, and come out thence  
A peasant, a poor hind! Oh, would I could!  
I'd labour till a sweat of blood should stand  
On all my flesh, to buy the luxury  
Of undisturbed slumber.

*Grimm.* Let him be:

The fiend will pass away, and he'll be quiet.

*Charles.* There was a time—Stay, fair illusion stay—  
Oh, happy days! Dear castle of my fathers,  
Dear green delicious valleys, shall I never  
See ye again? Oh, never! Beautiful groves,  
My dearest haunts in childhood, will ye not  
Send your perfumed breezes here, and cool  
This fever in my soul? Weep with me nature:  
Those days are gone, and never, never more—  
Past as a dream.'



very justly observes, 'is not between the poetry of the ancients' and the poetry of the moderns, but between the imitation of the one, and the natural inspiration of the other. The literature of the ancients is with us a transplanted literature; the romantic or chivalrous is indigenous, and it is our religion and our institutions which have nurtured it into blossom.' The question, we think, is decided by the respective popularity of the two schools.

'These poems d'après l'antique,' says the author, 'however perfect they may be, are seldom popular, because, among us, they do not address themselves to national feelings. French poetry, which is the most classical of any modern poetry, is likewise that which alone is not diffused among the people. The stanzas of Tasso are sung by the gondoliers of Venice; the Spaniard and Portuguese of every class know the verses of Calderon and Camoens by heart; Shakespeare is as much admired by the people in England as by the higher orders; the poems of Goëthe and Bürger are set to music, and you hear them repeated from the banks of the Rhine to the Baltic Sea. Our French poets are admired by all cultivated minds, both in our own country and the rest of Europe; but they are altogether unknown to the people, and even to the citizens of our towns, because the arts in France are not, as elsewhere, natives of the country where they are to display their beauties.' Vol. I p. 289.

For the German poets Mad. de S. claims almost universally the praise of imagination: we think, justly. There are undoubtedly to be found in them a multitude of well-conceived situations, and striking characters, and a lavish profusion of poetical images. Neither is this imagination employed at random. They are theoretically masters of their art, and never add a touch but to produce its share in the general effect of the piece. Schroeder, a German poet and actor, 'could not bear,' she tells us, (Vol. II. p. 293.) 'to be told, that he had played such or such a scene well, that he had recited such or such a speech ably:—'have I played the part well?' he would ask; 'have I been the person represented?'' This faculty of translating themselves into the beings of their imagination, the German poets eminently possess. The misfortune is, as it appears to us, that these beings are too often *merely* of the imagination. The poet has little intercourse with the world in Germany, little opportunity of studying living subjects; and the consequence is, that he imagines something grand, and of considerable stage-effect, but bearing very little resemblance to mortal flesh and blood. The figure is gigantic, and the attitude fine, but it is like the bride in one of Bürger's tales of terror; there is no heart beating within its breast, no congenial warmth about it. Here is the great difference be-

tween Schiller and Shakespeare: the readers of Shakespeare know that a thorough knowledge of the human heart produces the very finest poetry. We are mistaken, too, if the German poets be in general men of much feeling. This may seem paradoxical to those who have heard so much of German sentimentality; but we are inclined to think that this endless and disgusting whine about feeling, and the sympathy of souls, and the luxury of tears, and so forth, is the work of the imagination, not of the heart. Instead of being directed by feeling, they set themselves to conceive what would be pathetic on any occasion. Like a vulgar girl in some modern comedy, they do not know exactly 'how much it may be the fashion to cry for the death of an aunt,' and so they overdo the matter prodigiously. This is the grand fault of the German poets—and of none more than Goëthe—their nauseous parade of sensibility.

The Germans have two poems, (besides some smaller essays,) which they call epic, and we shall not be pedantic enough, after the example of Mad. de S., to dispute the title,—the *Oberon* of Wieland, and the *Messiah* of Klopstock. *Oberon* has very few of the characteristics of German poetry. It is entirely a tale of chivalry and faërie, and much in the manner of Ariosto. Sir Huon, having grievously offended the Emperor Charlemagne, is sent out by him, at peril of perpetual banishment, on the following whimsical and hopeless enterprize. He is to break upon the feast of the Caliph of Bagdad—slay him who sits at the Caliph's left hand—kiss the lady at his right, and claim her for a bride—and finally request the trifling additional boon of four of the Caliph's teeth, and a lock of his grey beard. This, the reader immediately sees, is 'no mortal business,' no atchievement for a mere human arm. Sir Huon is the favourite of the wood-god Oberon, who has quarrelled with his Titania, and vowed never to see her again till he can meet with a pair of lovers faithful to one another in the extremities of distress. From Oberon Sir Huon receives fairy gifts, particularly a horn, at the mellow sound of which, every one who hears and is not conscious of perfect innocence, begins dancing. By means of this the knight sets the Caliph and his whole court a-capering, and finally accomplishes his purpose, carrying off the beautiful Regia, the Sultan's daughter, as his bride. Here the poem we think, should have ended, as a lively *jeu d'esprit*; but there are several long cantos yet. The lovers, as they are sailing homewards, offend their fairy friend, are deprived of the enchanted horn and bowl, thrown overboard by their ship's



crew, cast on a desert island, and, after almost perishing there, and a long adventure with that most necessary of all poetical personages, a hermit, get different ways to Tunis. There new troubles await them, the Sultan falls in love with the one, and the Sultana with the other; they remain constant; and at length are bound to the stake, and are about to be burnt, when the capricious Oberon declares that they have been sufficiently tried, restores to them the fairy gifts, and brings them home to the court of Charlemagne, he himself being at last reconciled to Titania.

There is room here for tenderness and humour, for interest and description; yet Oberon does not very strongly take hold of the imagination or the feelings. The lovers are rather gross, and nothing can be imagined more heavy than the humour put into the mouth of Sherasmin. The versification of the translation is singularly cramped and embarrassed; it jolts and rumbles over a rough road, never glides down a smooth stream.

Mad. de S. calls the 'Messiah' a religious hymn.

'Christians,' she says, 'could before boast of two poems, the *Inferno* of Dante, and the *Paradise Lost* of Milton. The one was full of images and phantoms, like the external religion of the Italians; Milton, who had lived in the midst of civil wars, excelled particularly in painting character, and his Satan is a gigantic rebel, in arms against the monarchy of heaven. Klopstock has conceived Christianity in all its purity; it is to the Saviour of mankind that his soul is devoted. Dante had his inspiration from the fathers; Milton from the bible; the finest passages of Klopstock's poem are founded on the New Testament. Without diminishing the purity or simplicity of the gospel, he has drawn from it strains of the most charming poetry. When we begin this poem, we seem entering a grand cathedral, the organ pealing at a distance; and that tenderness and devotion which we feel in the temple of God we feel also in reading the *Messiah*.' Vol. I. p. 231.

'Much talent was required to excite an interest in an event already decided by an omnipotent will. Klopstock has united with great skill all the terror and all the hope that the fatality of Paganism and the providence of Christianity can inspire. There is but one episode of love in the whole work, and that is a love between two persons raised from the dead, Cidli and Semida. Jesus has restored them both to life, and they love one another with an affection pure and celestial as their new existence; they no longer believe themselves subject to death, and hope to pass together from earth to heaven without either of them experiencing the pain of separation: A touching conception of the only kind of love that could be in harmony with the *ensemble* of this religious poem. It must, however, be confessed that there is a little monotony in a subject so continually exalted: the mind is wearied by perpetual contemplation,

and the author is now and then fit only for such unearthly readers as Cidli and Semida.... There are too many speeches, and too long, in the Messiah: eloquence itself strikes the imagination less than a situation, a character, a picture, where something is left to fancy.' Vol. I. p. 299, 301.

The German dramatists are professedly of the free school. Without allowing themselves the same quantity of action and immeasurable length of time as the English and Spanish writers for the stage, they have nevertheless entirely thrown off the yoke of Aristotle and the French critics. With respect to the play-wrights of her own country, Mad. de Staël is very candid. She claims for them the praise of thorough skill in laying out a story for the stage, but she freely acknowledges the monotonous effect of a French tragedy. 'The French,' she observes, 'paint passion, the Germans character.' For instance, in the 'Iphigénie' of Racine, the model of tragic excellence, according to Voltaire, any lover in the place of Achilles, any father in the place of Agamemnon, would speak and act precisely as Achilles and Agamemnon do: the individuality of character is lost in the generality of passion. 'To paint character, one must necessarily throw off the majestic tone exclusively admitted in French tragedy.' And again to throw off this, one must throw off the pompous march of the rhyming alexandrines: 'we cannot in rolling alexandrines say simply that one is coming or going out, waking or falling asleep; all this must be poetically told, and a thousand sentiments and expressions are banished from the theatre, not by the rules of tragedy, but by the very versification.' (Vol. II. p. 12.) 'We want in France *effect* not only in every scene, but in every line; and this cannot be reconciled with truth. Nothing is easier than to write brilliant verses; there are moulds ready made for the purpose: the difficulty is to make each detail subordinate to the whole.' (Vol. II. p. 57.) Then again, the round of dramatic personages in France is extremely limited;—nothing but kings and queens and their confidants and confidantes, all exactly after the fashion of some approved archetypes, and all exactly like one another; and these too unrelieved,—not merely by comedy, but by any thing that approximates to the stillness and repose of humble life.

'It is singular that of these two people it should be the French who require the most sustained gravity in the tone of tragedy: but it is precisely because the French are so accessible to pleasantry, that they cannot allow it here, while nothing disturbs the unconquerable gravity of the Germans; they always



judge of a piece as a whole; and wait till it is finished, whether to applaud or blame. The impressions of the French are quicker: and it would be in vain to tell them that a comic scene is intended to give a greater effect to a succeeding tragic one; they would ridicule the one, without waiting for the other.' Vol. II. p. 4.

In avoiding the errors of the French stage, it must, however, we think, be acknowledged that the Germans have pushed too far, and "fallen on the other side." They have, indeed, extended the range of character, but in so doing, have, as we observed before, often created beings which have no prototype in nature, and which, therefore, awake no interest in the reader. In descending from princes and princesses too, they have fallen 'plumb down,' and frequently come into the region of middling life. This is bad, because there is nothing poetical, no room for fancy in private life. For plain Mr. Talland or Mrs. Haller, to talk in verse, or to talk poetically is out of nature, and is immediately felt to be so, and therefore many of these *dramas* are written in prose, and with an equability of dialogue approaching to comedy. But, it will be said, can any thing be more affecting than scenes of misery which we know to be every day taking place around us? Perhaps not. Perhaps the death of Beverley may be made more pathetic than the madness of Lear, or the death of Desdemona: but what then? Is it therefore the more pleasing? By no means; for the imagination is not excited. Mad. de S. has very neatly observed, that 'these dramas are to tragedy, what wax-work is to sculpture; there is too much of truth and too little of the ideal.'

These remarks apply less to Schiller than to any other of the German dramatists. It is Kotzebue who principally writes these *wax-work* pieces, and it is Kotzebue whose dramas are chiefly known to the English. Goëthe is an author who delights in tyrannizing over the public mind, bringing one style of poetry into fashion that he may laugh it out again, and indulging himself in all the freaks of the most wayward imagination.

It is obviously impossible for us to follow Mad. de S. through all her details upon German literature. The dramatists are pretty well known in England; so is Oberon; so are Bürger's tales of terror. The Messiah is miserably done into English by a Mrs. Collyer, and a Mrs. Meeke: these ladies may know German, but assuredly they are not acquainted with English. In comedy the Germans do not seem to excel; they are too unacquainted with the world

to be well-skilled in the delicate and almost imperceptible shades of human character. Their pleasantry is gross and farcical, and certainly not well adapted to a Parisian taste.

Here we could willingly leave Mad. de Staël. Here indeed we wish that she had left her subject. Character, national as well as individual—the spirit of society—conversation—all this fell peculiarly within the province of a woman; and elegant literature, poetry and the drama, were the business of any mind as cultivated as Mad. de Staël's. But metaphysics—we can now only wish that she had let metaphysics alone. She tells us indeed, (Vol. III. p. 4.) that she does not meddle with the examination of metaphysical theories, but only busies herself with observing what influence such or such an opinion may have upon the developement of the faculties. This declaration we had passed over, till, in going through the chapters on English, French and German philosophy, we found ourselves forcibly put in mind of it, by meeting there with nothing like philosophical discussion, no account of any system whatever—Locke's idealism, Hartley's vibrations, Malebranche's ideas seen in the divine mind, Leibnitz's monads,—no explication of all these fancies, but, instead of it, declamation on the degrading nature of the doctrine of materialism, on the infallibility of the moral sense, on the perfectibility of the human species, Mad. de Staël is very eloquent; and undoubtedly eloquence is a very good thing, probably a much better thing than metaphysics; so is a blanket than a muslin dress; nevertheless, if we met with a lady who had nothing but a blanket to wrap round herself, we should advise her not to venture within the precincts of a ball-room.

We are continually obliged to believe that our author is criticizing books that she has not read, and theories with which she is unacquainted. Thus she always speaks of the ideal philosophy as leading by the directest road to materialism, whereas every one knows, that in its frightful march towards annihilation, the material world is the first object that it overthrows. Mad. de S. contents herself with exclaiming most vehemently against the sad ravages of this idealism. Would it not have been better to have read the works of Reid, and to have learnt how to combat and conquer and annihilate the monster? Locke asserts that all our ideas are either from sensation or reflection; Reid, after shewing that the division is unphilosophical, (though we think that, to make out his point, he a little misunderstands Locke,) brings forward many notions that cannot possibly have their rise either in our perception of external nature, or in our



reflections upon our own minds. This is like a philosopher: what does the lady do? 'What! no innate ideas?' she cries, 'frightful! are we born without *feelings*?' We do not give these as her words, but this is the course of her argument. Again: 'no innate idea of God? What! has not the creator, like a great painter, inscribed his name on the tablet of the soul?' What was to be done? Locke had brought forward the case of many nations, who have not only been born without the idea of a God, but lived and died without it; and more may be found in Robertson's account of the American savages. 'One may boldly affirm,' says she, 'I believe that no such nations exist.' (III. 26.) Very boldly certainly. The celebrated enthymeme of Descartes, 'I think; therefore I exist,' she calls the a, b, c, of philosophy. Did she ever inquire into the meaning of the major, 'I think?' If she did, did she never find, that, if it means, 'I'—viz. this existing individual,—'think,' it assumes what it proves; if it means only, 'some thought exists,' then it proves nothing further than the existence of thought. We believe, after all, that we must all take our existence for granted. Mad. de S. finds it very improper that we should say of any one; 'he has great reasoning powers,—imagination,—sensibility;' we should only say, 'he has soul,—a great deal of soul.' (III. 16.) And in like manner, we suppose, we should say of any one who can run very fast, or lift enormous weights, of a rope-dancer or a tumbler, 'he has body—a great deal of body.' To prove 'the analogies that exist between the different elements of external nature,' she mentions 'the *relation of sounds and colours*,' and to prove this, relates the opinion of Sanderson, who was born blind, that 'scarlet resembled the sound of a trumpet.' Philosophers have endeavoured to disprove the existence of a moral sense, by the very different practices which are found among different nations: how can the same power, say they, prompt one people to cherish their parents in old age, and another to knock them on the head? Still, says the lady, the intentions, of each are the same; each means a kindness to the old people. But of what use, we ask, is a moral sense, since evidently it cannot guide us without the addition of positive precepts? Then it will easily be believed that she leans very strongly to the hypothetical philosophy, in opposition to the experimental; and that she is a decided enemy to the doctrine of utility in morals. She never mentions Paley, and the name of Reid occurs only among a crowd of others. But "something too much of this." We mention these things in perfect good-humour, and are sorry that impartiality obliges us

to do it: no one can deserve more candid treatment than Mad. de Staël, from the very candid way in which she treats every one else. She praises wherever she can, and yet without ever assuming the nauseous style of panegyric.

Hitherto we have translated our quotations, and have sometimes a good deal concentrated the sense, because we were anxious to give our readers the matter rather than the manner of Mad. de S.\*: but we should be unjust both to them and her if we closed this article without giving them some specimens of her eloquence. Here we will not presume to translate.—We begin with some very sensible remarks on the state of women in France:

‘ Depuis que l’esprit chevaleresque s’étoit éteint en France, depuis qu’il n’y avoit plus de Godefroi, de Saint Louis, de Bayard, qui protégeassent la foiblesse, et se crussent liés par une parole comme par des chaînes indissolubles, j’oserai dire, contre l’opinion reçue, que la France a peut-être été, de tous les pays du monde, celui où les femmes étoient le moins heureuses par le cœur. On appeloit la France le paradis des femmes, parcequ’elles y jouissoient d’une grande liberté; mais cette liberté même venoit de la facilité avec laquelle on se détachoit d’elles. Le Turc qui renferme sa femme lui prouve au moins par là qu’elle est nécessaire à son bonheur: l’homme à bonnes fortunes, tel que le dernier siècle nous en a fourni tant d’exemples, choisit les femmes pour victimes de sa vanité; et cette vanité ne consiste pas seulement à les séduire, mais à les abandonner. Il faut qu’il puisse indiquer avec des paroles légères et inattaquables en elles-mêmes que telle femme l’a aimé et qu’il ne s’en soucie plus. “ Mon amour-propre me crie: *Fais-la mourir de chagrin,*” disoit un ami du baron de Bezenval, et cet ami lui parut très regrettable quand une mort prématurée l’empêcha de suivre ce beau dessein. *On se lasse de tout, mon ange,* écrit M. de La Clos dans un roman qui fait frémir par les raffinements d’immoralité qu’il décèle. Enfin, dans ces temps où l’on pretendoit que l’amour régnoit en France, il me semble que la galanterie mettoit les femmes, pour ainsi dire, hors la loi. Quand leur règne d’un moment étoit passé, il n’y avoit pour elles ni générosité, ni reconnaissance, ni même pitié. L’on contrefaisoit les accents de l’amour pour les faire tomber dans le piège, comme le crocodile, qui imite la voix des enfants pour attirer leurs mères.

‘ Louis XIV, si vanté par sa galanterie chevaleresque, ne se montra-t-il pas le plus dur des hommes dans sa conduite envers la femme dont il avoit été le plus aimé, madame de La Vallière?

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\* Since this article has been written, a translation of the work has appeared. We have looked it over very slightly: it seems to give the sense of the original accurately enough, but no notion whatever of its eloquence,



Les details qu'on en lit dans les mémoires de Madame sont affreux. Il navra de douleur l'ame infortunée qui n'avoit respiré que pour lui, et vingt années de larmes au pied de la croix purent à peine cicatriser les blessures que le cruel dédain du monarque avoit faites. Rien n'est si barbare que la vanité; et comme la société, le bon ton, la monde, le succès, mettent singulièrement en jeu cette vanité, il n'est aucun pays où le bonheur des femmes soit plus en danger que celui où tout depend de ce qu'on appelle l'opinion, et où chacun apprend des autres ce qu'il est de bon gout de sentir.' Vol. I. p. 46—8.

The causes of the striking difference between ancient and modern comedy are judiciously observed, and present a good specimen of her usual style of criticism.

' Aristophane vivoit sous un gouvernement tellement républicain que l'on y communiquoit tout au peuple, et que les affaires d'état passoient facilement de la place publique au théâtre. Il vivoit dans un pays où les spéculations philosophiques étoient presque aussi familières à tous les hommes que les chefs-d'œuvre de l'art, parceque les écoles se tenoient en plein air, et que les idées les plus abstraites étoient revêtues des couleurs brillantes que leur prêtoient la nature et le ciel; mais comment recréer toute cette sève de vie sous nos frimas et dans nos maisons? La civilisation moderne a multiplié les observations sur le cœur humain: l'homme connoît mieux l'homme, et l'ame, pour ainsi dire disséminée, offre à l'écrivain mille nuances nouvelles. La comédie saisit ces nuances, et quand elle peut les faire ressortir par des situations dramatiques, le spectateur est ravi de retrouver au théâtre des caractères tels qu'il en peut rencontrer dans le monde; mais l'introduction du peuple dans la comédie, des chœurs dans la tragédie, des personnages allégoriques, des sectes philosophiques, enfin de tout ce qui présente les hommes en masse, et d'une manière abstraite, ne sauroit plaire aux spectateurs de nos jours. Il leur faut des noms et des individus; ils cherchent l'intérêt romanesque même dans la comédie et la société sur la scène.' Vol. II. pp. 274—5.

The next is in a higher style.

' L'homme lassé de ces efforts se borne-t-il à ne rien connoître que par les sens, tout sera douleur pour son ame. Aura-t-il l'idée de l'immortalité quand les avant-coureurs de la destruction sont si profondément gravés sur le visage des mortels, et que la nature vivante tombe sans cesse en poussière? Lorsque tous les sens parlent de mourir, quel foible espoir nous entretiendrait de renaître? Si l'on ne consultoit que les sensations, quelle idée se feroit-on de la bonté suprême? Tant de douleurs se disputent notre vie, tant d'objets hideux déshonorent la nature, que la créature infortunée maudit cent fois l'existence avant qu'une dernière convulsion la lui ravisse. L'homme, au contraire, rejette-t-il le témoignage des sens, comment se guidera-t-il sur cette terre? et s'il n'en croyoit qu'eux cependant, enthousiasme, quelle morale, quelle religion ré-

sisteroient aux assauts réitérés que leur livreroient tour à tour la douleur et le plaisir.' Vol. III. pp. 71—2.

' Lorsque Thomas Morus aima mieux périr sur l'échafaud que de remonter au faite des grandeurs en faisant le sacrifice d'un scrupule de conscience; lorsqu'après une année de prison, affaibli par la souffrance, il refusa d'aller retrouver sa femme et ses enfants qu'il chérissoit, et de se livrer de nouveau à ces occupations de l'esprit qui donnent tout à la fois tant de calme et d'activité à l'existence; lorsque l'honneur seul, cette religion mondaine, fit retourner dans les prisons d'Angleterre un vieux roi de France, parceque son fils n'avoit pas tenu les promesses au nom desquelles il avoit obtenu sa liberté; lorsque les chrétiens vivoient dans les Catacombes, qu'ils renonçoient à la lumière du jour, et ne sentoient le ciel que dans leur ame; si quelqu'un avoit dit qu'ils entendoient bien leur intérêt, quel froid glacé se seroit répandu dans les veines en l'écoutant, et combien un regard attendri nous eût mieux révélé tout ce qu'il y a de sublime dans de tels hommes!

' Non certes, la vie n'est pas si aride que l'égoïsme nous l'a faite; tout n'y est pas prudence, tout n'y est pas calcul; et quand une action sublime ébranle toutes les puissances de notre être, nous ne pensons pas que l'homme généreux qui se sacrifie a bien connu, bien combiné son intérêt personnel: nous pensons qu'il immole tous les plaisirs, tous les avantages de ce monde, mais qu'un rayon divin descend dans son cœur pour lui causer un genre de félicité qui ne ressemble pas plus à tout ce que nous revêtons de ce nom, que l'immortalité à la vie.' Vol. III. pp. 178—9.

The worship of the Moravians is described in a very beautiful and touching manner.

' A la place de cloches, des instruments à vent d'une très-belle harmonie invitent au service divin. En marchant pour aller à l'église au son de cette musique imposante, on se sentoit enlevé à la terre; on croyoit entendre les trompettes du jugement dernier, non telles que le remords nous les fait craindre, mais telles qu'une pieuse confiance nous les fait espérer; il sembloit que la miséricorde divine se manifestoit dans cet appel, et prononçoit d'avance un pardon régénérateur.

' L'église étoit décorée de roses blanches et de fleurs d'aubépine; les tableaux n'étoient point bannis du temple, et la musique y étoit cultivée comme faisant partie du culte; on n'y chantoit que des psaumes: il n'y avoit ni sermon, ni messe, ni raisonnement, ni discussion théologique; c'étoit le culte de Dieu en esprit et en vérité. Les femmes, toutes en blanc, étoient rangées les unes à côté des autres sans aucune distinction quelconque; elles sembloient des ombres innocentes qui venoient comparaître devant le tribunal de la divinité.

' Le cimetière des Moraves est un jardin dont les allées sont marquées par des pierres funéraires, à côté desquelles on a planté un arbuste à fleurs. Toutes ces pierres sont égales; aucun de



ces arbustes ne s'élève au-dessus de l'autre, et la même épitaphe sert pour tous les morts : *il est né tel jour, et tel autre il est retourné dans sa patrie.* Admirable expression pour désigner le terme de notre vie ! Les anciens disoient, *il a vécu,* et jetoient ainsi un voile sur la tombe pour en dérober l'idée. Les chrétiens placent audessus d'elle l'étoile de l'espérance.

' Le jour de Pâques le service divin se célèbre dans le cimetière qui est placé à côté de l'église, et la résurrection est annoncée au milieu des tombeaux. Tous ceux qui sont présents à cet acte du culte, savent quelle est la pierre qu'on doit placer sur leur cercueil, et respirent déjà le parfum du jeune arbre dont les feuilles et ses fleurs se penchèrent sur leurs tombes. C'est ainsi qu'on a vu, dans les temps modernes, une armée tout entière assistant à ses propres funérailles, dire pour elle-même le service des morts, décidée qu'elle étoit à conquérir l'immortalité.' Vol. III. pp. 296—8.

We know not whether it is altogether national partiality which makes us consider the following passage as the finest in the book. With it we reluctantly close this article.

' Les hommes marchent tous au secours de leur pays quand les circonstances l'exigent ; mais s'ils sont inspirés par l'enthousiasme de leur patrie, de quel beau mouvement ne se sentent-ils pas saisis ! Le sol qui les a vu naître, la terre de leurs aïeux, *la mer qui baigne les rochers,* de longs souvenirs, une longue espérance, tout se soulève autour d'eux comme un appel au combat ; chaque battement de leur cœur est une pensée d'amour et de fierté. Dieu l'a donné cette patrie aux hommes qui peuvent la défendre, aux femmes qui pour elle consentent aux dangers de leurs frères, de leurs époux, et de leurs fils. A l'approche des périls qui la menacent, une fièvre sans frisson, comme sans délire, hâte le cours du sang dans les veines ; chaque effort dans une telle lutte, vient du recueillement intérieur le plus profond. L'on n'aperçoit d'abord sur le visage de ces généreux citoyens, que du calme, il y a trop de dignité dans leurs émotions, pour qu'ils s'y livrent au dehors ; mais que le signal se fasse entendre, que la bannière nationale flotte dans les airs, et vous verrez des regards jadis si doux, si prêts à le redevenir à l'aspect du malheur, tout à coup animés par une volonté sainte et terrible ! ni les blessures, ni le sang même ne feront plus frémir ; ce n'est plus de la douleur, ce n'est plus de la mort, c'est une offrande au Dieu des armées ; nul regret, nulle incertitude, ne se mêlent alors aux résolutions les plus désespérées, et quand le cœur est entier dans ce qu'il veut, l'on jouit admirablement de l'existence. Dès que l'homme se divise au dedans de lui-même, il ne sent plus la vie que comme un mal, et si de tous les sentiments l'enthousiasme est celui qui rend le plus heureux, c'est qu'il réunit plus qu'aucun autre toutes les forces de l'âme dans le même foyer.' Vol. III. pp. 405—7.

Art. II. *An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace.* By Edward Williams, D.D. 8vo. pp. 502. Price 12s. Black, York-street, Covent-garden, 1813.

THAT there are certain topics of theology and moral science, by no means to be considered as matters of mere speculative curiosity, about which men equally eminent for ability, study of the Scriptures, and exemplary devotion, have entertained opinions apparently opposite, is a fact too notorious to require the adduction of proof. As this circumstance has afforded to the friends of Revelation just occasion of regret; so to its enemies it has supplied a kind of asylum from the alarms of conscience. Until, say they, you can agree among yourselves about the meaning of the Bible, we may be excused from the trouble of examining your arguments for its authority. Now, though in an affair of so great moment, this conduct is the height of folly, yet it is certainly desirable that the reproach, and with it the delusive pretence, should be removed. Considering the remote extent to which Divines of both classes (for we refer chiefly to the controversies respecting Divine purpose and free will), have carried their sentiments, and the exclusive manner in which they have contended for them, it is certain that both cannot be wholly right; and from the industrious research, the vigour of mind, the genuine piety displayed by each, it may reasonably and indeed must fairly be inferred, that both cannot be altogether wrong. Unprejudiced persons, therefore, even before particular investigation, would assume it as a just supposition, that a correct statement of the controverted doctrines will be found to occupy the medium—will embrace much that characterizes the system of each, and reject something from the creeds of both.

But how are the boundaries of that medium to be ascertained, and so defined as to cut off the retreat of scepticism, to reconcile good men to each other, and, by disuniting the influence of error, to elicit the full effect of truth? On all subjects of a sacred nature, the first appeal is doubtless to Revelation: for when by appropriate evidences we arrive at a full conviction that “holy men of old spake as they were moved by the Holy Ghost,” we know that the true sense of what they declare must be decisive of every question to which it applies. Hence controversialists have referred us to chapter and verse until those passages of the sacred volume which relate to the points in dispute, have been so often selected and marshalled against each other, that almost every student of the respective schools



has them all by heart. This mode, however, from which, prospectively, so much might have been expected, has hitherto served only to protect and keep both parties in the field, until, each equally despairing of undisputed victory, and neither sustaining acknowledged defeat, both seemed to wish, and tacitly to conclude, an armistice. And, if a fair and honourable peace is never to be obtained, perhaps this suspension of polemic hostilities is mutually desirable. But why should not the candid and impartial indulge the hope that reconciliation may be yet effected? When from an infallible standard of truth results so opposite to each other are derived, it is plain that mistake must attach to the interpreters of that standard. And yet the frequency and perpetuity of mistake by men differently circumstanced, and against whom there cannot rest any general charge of incompetency, must suggest, that there is ambiguity in the terms by which the revealed facts are communicated. To impute the whole diversity to the mere force of prejudice on either side, would be manifestly unjust. It is far more consistent to allow that the same expressions are capable of being understood with considerable latitude of meaning. As all language partakes of the imperfections of man for whose use it was constituted, perhaps such an inconvenience necessarily attaches to the vehicle by which divine truth is imparted. But, independently of this, if we consider that the scriptures were originally written in tongues with which we are but imperfectly acquainted; and that the idioms of those tongues are connected with circumstances peculiar to the people who used them, the times when they lived, and the countries where they resided, (circumstances of which our information is but partial) it will cease to be a matter of surprise that there should be occasional incorrectness in our interpretations. Translations have only multiplied the liabilities to err: for it is obvious that many sentences when literally rendered will convey ideas considerably altered in their force and tendency from those which the original terms would suggest. Nor will a recourse to those primary sources completely correct this evil; since our habits of first becoming acquainted with these writings in our native tongue will naturally occasion a greater or less degree of prepossession.

From these and many other considerations, it is no wonder if the mere apparent force of phraseology should be indecisive of many controverted points of doctrine. To prevent the possibility of this consequence, was no part of the divine purpose. Such an intention, it is obvious, would

ill accord with the exercise of moral government. He that when on earth so often spake in parables could not design to preclude every occasion of mistake. Truths absolutely essential, indeed, are so revealed as to elude the observation of no sincere inquirer: they are not to be disguised by changes of dress or vicissitudes of time. But those which, though important, are not essential to safety, are frequently involved in some degree of obscurity, and demand attentive and patient investigation. For the right understanding of these comparatively minor, and yet very interesting parts of the sacred record, it is not enough that we can enumerate the senses which the words will bear: we must discover some method of ascertaining what they are exclusively designed to express. Hence, besides an ample collation of passages, with all the usual aids of criticism, it becomes expedient, and indeed necessary, in order to settle differences, that we have recourse to something fixed; in other words to science. We are aware that, in the exposition of scripture, a reference to dogmas dignified with the name of philosophy, and to assumed principles honoured with the appellation of metaphysics, has been injurious in the extreme; and therefore the person who appeals to reason ought to be vigilantly watched lest he corrupt, instead of elucidating, what he professes to explain. His principles must either commend themselves to every man's consciousness, or else be derived from those parts of holy writ, the meaning of which is beyond the range of doubt. With such limitation, reason asserts no claims in contravention of scripture, but only offers her aid to the inquirer into its import. She presumes not to sit in judgment on what is explicitly and clearly revealed, but submissively employs her powers to try positions which profess to be inadequate interpretations of the scriptures. It is obvious, that it requires something more than merely to ascertain the meaning of words: the senses which we deduce must be mutually consistent, and accord with truths derived from other indubitable sources of information. The Romanist, for instance, asserts that the bread in the sacrament is the actual body of Christ: and supports his assertion by the words of our Saviour: "this is my body." The Protestant denies this statement. Why? Not because the language, verbally construed, would not sustain that interpretation, but because his reason assures him that the thing supposed is impossible. While, however, he who renounces the aid of this faculty in ascertaining the mind of the Spirit, must be driven to the adoption of endless absurdities; it is incumbent on him who invokes its aid,



to take especial care that he accept not the offers of a substitute;—that he do not rely on passion or prejudice, instead of sound principles, and legitimate deductions. Discordant interpretations must be tried by different kinds of proof, and their claims adjusted by the application of acknowledged principles. It must be shewn that there are important reasons why one explanation must be right, and others inadmissible. Science, therefore, no less than criticism, must contribute its aid to the divine in his study of the holy records, and especially to settle the due medium between those extremes of opinion, to which we have already adverted.

But if scientific discussions are useful in reference to theological controversies; they are indispensable to carry on a successful conflict with infidelity. Since it is admitted that right reason and a revelation from God cannot disagree, the unbeliever objects that the Bible ought not to be accredited as such, because its doctrines are unreasonable. To refer him to scripture in answer to his objections would be to assume the question. He must be encountered on his own ground, and it must be shewn 'that his tenets are irrational as well as unscriptural;' that 'when he argues correctly his principles are false; or that when his principles are admissible, his reasoning is inconclusive.'

'To make use of the term "metaphysics," observes our author, 'as a watch-word, in order to avoid every thing defended by the science, as if faith in the pure gospel were in danger, is a weakness, to which a reflecting mind might be thought to rise superior. If reputed metaphysical writers reproach evangelical religion as an irrational system, it is clearly the more incumbent on its friends,—who exult in its unrivalled excellency, though clothed in the simplest dress, to evince, that it is perfectly consistent with the first principles of reason, and that the various hypotheses of its opposers cannot stand the test of close investigation. To shrink from enquiry under such a charge, would be virtually to confess the weakness of our cause, to confess that faith and sound philosophy, religion and right reason are incompatible, to confess, either that we are believers of an irrational creed, or ignorant of its true import. That 'science falsely so called,' has been the means of perverting the simple truths of the gospel, is but too evident in every page of ecclesiastical history: but it is also an undeniable fact, that false interpretations of scripture have corrupted the schools of moral philosophy. The influence, indeed, is reciprocal; defection in the one, producing deterioration in the other.' pp. 29—31.

By science, however, is not to be understood that knowledge, exclusively, which is derived from sources distinct from revelation, but all knowledge systematically arranged and harmonized, which is founded on appropriate evidence whether natural or revealed. Physical science is built on

experiments, and accurately observed facts; analogous to which in theology and morals, are the unequivocal declarations of scripture. From these, in addition to other primary truths, are deduced general principles, which cannot be legitimately controverted, and by the aid of which, difficulties may be explained, obscurities elucidated, and apparent contradictions reconciled. Nor is it to be supposed that the term science in reference to theology, implies an entire comprehension of all its objects. Even natural philosophy does not profess to teach the essences of things, or their intimate modes of operation, but only arranges facts and ascertains general laws. Every work of Deity has its mysteries, when contemplated by finite minds, and nothing can be more unphilosophical than the notion that Revelation should be without them. Hence the radical fallacy of that system of interpretation adopted by those who, with a self-complacency not to be envied by the wise, call themselves rational divines. Theological science is as far from excluding mystery, as it is from admitting contradictions.

These observations, we trust, are sufficient to evince the utility of science both to repel the attacks of sceptics, and to establish controverted expositions of scripture. We have now to inquire how it has been employed in the work before us. And here, we trust, we shall be forgiven if we pause a moment, to pay a merited tribute of esteem to the memory of its lamented author. To the voice of human praise or censure he is now alike insensible; but it is delightful to live even in retrospect with the great and good—with those whose talents we have admired, and whose virtues we have loved. We have not now to speak of the mild and attractive graces, the "daily beauty," the unspotted purity of his life and conversation: but it is strictly within our province to say that few men have appeared better qualified than Dr. Williams, to excel in the arduous and important pursuits to which he attached himself. With a mind singularly penetrating, capable of forming the clearest conceptions, uninfluenced by mere human authority, ever employed in research, inflexibly attached to truth, unruffled by passion, and not to be diverted from his object by extraneous circumstances, he could pursue a train of reasoning to its remotest extent, with little hazard of failure in logical accuracy. Unfitted, perhaps, to wander in the fields of fancy, and contemplate unreal objects, his great delight was to study actual existences, and to form correct notions of their properties, relations, causes, and effects. So purely intellectual was his taste, that he derived unspeakably more



pleasure from an increase of his knowledge, than could be enjoyed from all the exercises of sense, or the delights of imagination. The discipline of his mind, indeed, was truly remarkable. By habits of abstraction and rigid thinking, the superior principle seemed to have acquired an almost complete ascendancy over the corporeal part, and the processes of meditation and argument were pursued without interruption from the disturbing influence of passion or fancy :

Till oft converse with heavenly habitants  
Began to cast a beam on the outward shape,  
The unpolluted temple of the mind,  
And turn it by degrees to the soul's essence,  
Till all was made immortal. MILTON.

Aware of the different sources of error, he was ever upon his guard ; particularly as to the ambiguities of words and the imposing influence of customary phrases. The powers of his mind were employed on things rather than terms, and till he had completely grasped and rendered secure from change of attitude, the first principles and chief topics of any designed treatise, he did not proceed a step. He cannot easily be detected in the common fault of attaching to an important term more at one time than another, or in admitting the slightest diversity in its application. Whenever for a moment we have suspected incorrectness in his argument, a reference to his definitions, by convicting us of some unperceived association, has rendered what before appeared obscure, clear and convincing. With such a guide, we may enter with confidence and pleasure, upon paths, where not a few, and those of no vulgar name, have found themselves bewildered.

In the ' Introduction,' which is written with a singular union of candour and firmness, of mildness and force, the author acquaints us with the course of study and the gradations of thought which led to this work ; with the radical principles on which it is founded ;—with their salutary influence on his own mind, as well in public and official duties as in private life ; as well in health, as in the solemn times of sickness, and the expected approach of death. He also states the reception with which some of the leading thoughts had met, when previously submitted to the public in a detached form, and of the increasingly firm persuasion, which these various tests had produced, that they were founded in immutable truth. He then proceeds to mention the following specific objects at which he had more particularly aimed ; viz.

' — to counteract the spreading and growing influence of what he considers a false and pernicious moral philosophy ;—to exhibit the divine character in an honourable, amiable, and attractive light ;—

to reconcile seeming inconsistencies respecting the divine conduct;— to confirm serious Christians in the radical principles of revealed truth, against the subtleties of scepticism; and to vindicate the rationality of experimental religion against the too prevalent charge of enthusiasm.'

Of the high importance of these objects, no one can entertain a doubt: they are equally interesting to the philosopher, the scientific theologian, and the humble practical Christian; alike worthy the exertion of the greatest intellect, and suited to affect the most pious heart. The false philosophy examined and refuted, is of two descriptions: the one attributing a 'strange kind of self-sufficiency to the active powers of man, in opposition to the gracious influence of God,' unhappily sanctioned by the names of Reid and Beattie: the other imputing to the 'Supreme Being effects which he expressly hates and condemns;' and which under the specious name of philosophical necessity, is espoused by Hartley and Priestley. The former of these is justly characterized as the 'philosophy of conjecture;' and yet with peculiar concern we have observed the influence it is acquiring in the minds of many who would shrink from the consequences which it necessarily involves. That we are indebted to Reid for many valuable researches respecting the intellectual powers of man, must be admitted; but his notions respecting the active powers of the human mind appear to us opposed to the dictates of reason, no less than to sentiments of genuine piety. They would lead us, however different might be the intention of the philosopher, by ascribing to ourselves the good which we can have by derivation only, to rob the first cause of that "glory" which he justly claims, and which he will "by no means give to another." To conceive of the human will as possessed of the high prerogative of being a first cause of positive excellence, to speak of it as a self-determining power; because we are conscious of liberty in our actions, appears to us to betray at once an inaccurate notion of that faculty, inattention to the nature of liberty, and a disregard of the essential attributes of him "in whom we live and move, and have our being." The will is not power itself, but the *medium* of power; and liberty implies the free exercise of that medium; while the origin of the power which by the will passes into act, is to be sought elsewhere, and if good, doubtless in him from whom "every good and every perfect gift" proceeds. As Reid, in his zeal for freedom, seems, with rash hand, to release the creature from an essential part of his dependence upon the Creator; so, with equal temerity, Priestley and his followers, would so surround him with the chains of God's decrees, as to destroy his agency, and either



annihilate moral evil, or preposterously ascribe it to the source of all good. From each of these systems, thus erecting themselves into tribunals to try, on opposite allegations, the doctrines of the Bible, the work before us appeals to a more consistent view of things, by which religion is found to harmonise with "right reason," and "faith" with "sound philosophy."

All false systems of morals, as well as all incongruous and dangerous tenets in theology, spring from inconsistent notions of the Divine character. On the one hand, the pride and self importance of man, has led him to limit the unalienable prerogative of the Supreme Being to dispense favours according to his holy pleasure, and to ascribe to him an undistinguishing mercy; while on the other, injudicious assertors of his sovereignty, by representing it as capricious, have tarnished its glory, arrayed it in inconceivable terrors, and rendered equity itself dependent on its decisions. The result of the first of these errors is dangerous presumption; and of the second, a superstitious dread, which either sinks into despair, or takes refuge in infidelity. The idea that justice is constituted solely by uncontrollable will, may make us tremble, but cannot inspire love; and to represent the supreme will as bounded by any thing but wisdom and equity, is to speculate in a manner alike repugnant to plain fact, to the becoming humility of a created being, and to divine independence. Just views on these subjects, encourage the hope of the humble, check the arrogance of the vain, invigorate the piety of the devout, and refute the objections of the sceptical. They lead us to contemplate the Deity, not as possessing any undefinable and dreadful property, which disposes him to seek glory from the misery of his creatures, which confounds the ideas of cruelty and justice, and which renders power synonymous with equity; but as in himself infinitely amiable, and worthy of confidence; an object in which the understanding fully acquiesces, and the heart finds ineffable repose; a being terrible only in virtue of his unchanging rectitude, to which if we oppose ourselves, we seek our own ruin, and dash ourselves to pieces on a rock. God is the immutable standard of truth and happiness, from which if we depart, it is not He, but we ourselves, who are the authors of our own destruction. The second object of this work, therefore, claims peculiar attention.

The facts—that God could have prevented, and yet has allowed, the occurrence of sin—that moral disqualification for obedience does not diminish obligation—that God wills the salvation of all, and yet all are not saved—and that while

events are decreed, man is a free agent,—are some of the difficulties, the solution of which forms the third object. These difficulties have been painfully felt by most reflecting minds; and to the faith of some haughty spirits, who were incapable of tracing out the clue which the scriptures afford to guide us through these labyrinths, and determined not to believe what they could not comprehend, they have even proved fatal. Because the sunshine of revealed light was not to be enjoyed without the interruption of here and there a cloud, these rationalists in their wisdom, have preferred total darkness, and abandoned themselves to all the gloom of unbelief. Such conduct, whether a satisfactory elucidation of these mysteries be obtained or not, is without excuse; for surely but a small portion of modesty is required to attribute seeming inconsistencies of this kind, rather to a defect in our own understanding or industry, than to contradictions in a revelation attested by evidences without number. The man who suspends his belief in inspired records, on the success of his endeavours to comprehend all their mysteries, and to explain all their difficulties, is not less the creature of folly and the object of pity, than he who should assign as the reason of his atheism, that he had tried in vain to understand all the laws and operations of nature. Error and delusion are the only fruit to be reaped by such temerity, for “the wise is snared in his own craftiness;” but “the meek will he guide in judgment.” We are taught that “secret things belong to God, but things which are revealed to us and to our children;” not to interdict enquiry; not that we should sit down contented in our ignorance, and account every thing which we know not at present to be locked up in the impenetrable councils of heaven; but to remind us that our faculties are limited, and that, when expanded to their utmost, much will still remain which is placed far beyond their boundaries; much which will lead us to prostrate ourselves before infinite wisdom, and exclaim in adoring humility: “O the depth both of the wisdom and the goodness of God; his judgments are unsearchable, and his ways past finding out.” Things, however, which can be known by the exertion of our intellect, and the use of lawful means of enquiry, are virtually revealed, are “for us and for our children,” and it is at once our duty and our privilege to discover them. Speculation indeed is not to interrupt practice, but, believing whatever is attested by suitable evidence, and turning whatever we believe to purposes of piety, we are still to look farther, and to continue researches, which, far from being bounded by time, even eternity itself will neither ar-



rest, nor fail to reward. If it be asked, therefore, how far an attempt to explore the mysteries comprized under the third object is right, the reply must depend upon the conditions, that other things more pressing in their claims are not neglected; that the means employed are legitimate; that practical ends are proposed; and that humble piety is the guide. If the demand be, how far is such an object important; the answer refers us to the comparative magnitude of those practical ends; and, in the present case, they are to wrest from the infidel his instruments of mischief;—to relieve the embarrassments of the believer;—to rectify erroneous interpretations of scripture;—to restrain the wicked by exhibiting his obligations;—and to guard the righteous from the dangers of self-dependence.

The sacred Scriptures reveal a great variety of truths, all of high value towards the complete formation of the Christian character, but differing from each other in relative importance, and designed for various purposes. Some are fundamental, while others are adapted to the “building up” of the edifice of Christian piety. These, however, are not communicated in a regular series, arranged precisely according to the order of their magnitude, or the way in which they may most profitably be contemplated and applied to practice; but they are distributed through the sacred volume without method, being introduced apparently as circumstances directed the minds of the writers. Conviction of sin must precede application to Christ for Salvation; faith in the Redeemer is requisite before there can be acceptable obedience; and unless good works follow, faith is inefficient; but we do not find the parts of Holy Scripture which are more especially adapted to each of these states, uniformly exhibited without intermixture in this order. Some statements apply to persons in one moral condition, others refer to characters of a different description: some address man as a free, accountable agent; others regard him as under benevolent influence resulting from preordination and purpose: at one time the same things are spoken of as the work of man, which, at another, are described as the gift of God; and what here we are taught to consider as our duty, is there represented as inestimable privilege. This apparent confusion is suited to the ends of moral government, and doubtless designed to engage the attentive study of mankind. To have clear views and right practice, it is necessary for us diligently to apply ourselves to the divine word; to compare its respective parts, to arrange its principles, and to appropriate its facts, declarations, commands, threatnings, exhortations, and promises,

to the respective ends and uses for which they were designed. Danger not less imminent may arise from the misapplication, than from the ignorance of doctrines; from an undue and disorderly regard to one truth, or to the neglect of another, than from a denial of both. One man is zealous for good works, but not perceiving the station they occupy or the order they follow in the Christian constitution, he places them before faith, and thus substitutes obedience to the law for the righteousness of Christ. Another person, seeing the importance of faith, but ignorant of its nature, overlooks the demands of the legislator, and makes the law void. Of all the numerous sects of professed Christians, there is perhaps none which does not embrace some important truths; but by misapprehending their design, by applying them to wrong purposes, or by so confining attention to some as to exclude others, they pervert the order of heaven, and expose both themselves and others to unspeakable peril. Hence the value of the next object of our author;—‘to guard against extremes, and to display truths according to the beautiful proportion maintained in the sacred oracles.’

Man is a creature possessed as well of passions as of intelligence, and the religion of Christ not only addresses the understanding, but interests the heart. To extirpate the passions was the vain attempt of Stoicism; it is the province of Christianity to regulate them. No sooner is divine truth rightly perceived, than its effects are felt “on the heart and life, in the conscience and affections,” and a man’s consciousness of these effects in succession, is, with propriety, called his experience. In every age, true religion has been the butt of bloody infidelity, and to brand the profession of this experience with the opprobrious epithet of fanaticism, is ‘among the fashionable obloquies of the times.’ To cover the followers of Christ with unmerited disgrace, is the constant aim of his enemies, and, ‘provided they can accomplish their end, they are not very scrupulous about the means: ridicule or intolerance, it amounts to the same thing, so that the enthusiasts can be caught and crushed. Now though to reason with such characters is next to hopeless, yet to reason against them and to expose their absurdity, may be of advantage to the cause of truth and virtue.’ Such are the ends proposed in the work before us, as stated in the “Introduction,” which, considered as a composition, for acuteness of remark, and vigour of expression, possesses very rare excellence.

Some of the subjects, which in the pursuit of these purposes must necessarily come under consideration, are of great and



acknowledged difficulty. Far, however, from entering upon the investigation of them rashly, our author, at the commencement of his work, takes a calm and extensive survey of them; and, convinced that success in theological enquiries, is not to be expected unless the mind be previously devoted to truth and piety, he solemnly prepares it by devout meditation. The first Chapter, accordingly, consists of two sections; the former, "On difficulties to be surmounted;" the latter, "On the nature and use of Scriptural Authority and evidence."

Among the intricacies in which, when they attempt to reconcile the occurrence of moral evil with the perfections of Deity, and the irreversible divine decree with human liberty, Theologians find themselves involved; the question ποθεν το κακον? Whence comes evil? has ever been considered as the most perplexing. No stranger to these embarrassments, the writer of the work before us saw that some of the greatest minds, from the time of ORIGEN to the present day, had bent their attention towards it, without success. What they had written on the subject, as far as within his reach, he had carefully read; and, dissatisfied with the result of their labours, convinced of the importance of the question, and naturally fond of research, he collected their scattered lights, and applied himself to a still farther elucidation of a matter so obscure. In the course of this reading, however, he perceived, that repeated failure had at length produced despair; and, that many persons equally eminent for ability and religion, had ventured to pronounce it an unsearchable mystery; accompanying their decision with cautions against farther attempts, both as vain in themselves, and injurious in their consequences. Among these the most remarkable were found in the writings of Leighton and Saurin. The passages are produced and commented upon. At the first view of these remarks, the author felt himself discouraged, and was near abandoning his design; but, on close inspection, he found, in the very dissuasives of the one, new motives to proceed; and, in the statements of the other, errors so apparent as to account for his perplexity. These circumstances, together with some observations of men not less eminent and pious than these, and particularly of Dr. Watts, inciting to farther study, induced him to consider their interdictions as premature, and to resume his purpose; with a determination, however, to profit by their sentiments, to proceed with redoubled caution, to keep practical ends in view, to avoid rash curiosity, and especially to beware of disputing against God. Considering the subject, in short, as intimately con-

nected with a right knowledge of God and of ourselves, and possessing a fortitude of understanding natural to "souls of larger size," a fortitude, however, chastened by Christian humility and consecrated by lively devotion; he entered upon the work with these prefatory reflections:—reflections which it is impossible that a pious mind can review without powerful and sympathetic emotions.

'And now before I launch with my small bark into this sea of difficulties, where so many dangerous rocks abound, on which greater and stronger vessels than mine have been wrecked; I would make a solemn pause, and for a few moments indulge that disposition to which all theological and moral investigations ought to be subservient. Contemplating the blessed God, I behold an ocean unfathomable and without shore! But what is man? 'Canst thou,' worm of the earth, 'by searching find out God? Canst thou find out the Almighty unto perfection?' a perfection, 'high as heaven, what canst thou do?' a perfection 'deeper than hell, what canst thou know?' There is no searching of his understanding! It is no wonder that my conceptions of an infinite Spirit, and of his transcendent properties, should be inadequate; for it is but a 'small portion of his ways' I can understand. And if his ways are 'past finding out,' if his expressed judgments are unsearchable, what must be his secret counsels? 'Who hath known the mind of the Lord? or who hath been his counsellor? For of him, and to him and through him are all things, to whom be glory for ever.' Yet "that the soul be without knowledge, it is not good." I am told as the language of encouragement from the great Supreme, that 'a wise man will increase learning;' and that 'a man of understanding shall attain unto wise counsels.' Ought I then to exclude myself from being interested in this benevolent address? 'My Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea every good path.' I am assured by an infallible oracle of truth and wisdom, that 'to know the only true God, and Jesus Christ whom he hath sent is life eternal.' His children are authorized to hope for 'an unction from the Holy One,' that they may know the indications of his will. Those who go on to fear the Lord, may hope to be favoured with a secret unknown to others; and he has promised to 'shew them his covenant.' Why am I endowed with intellect and reason, if not for the purpose of contemplating, with attention and reverence, the glorious nature and perfections



of my Maker, the wonderful works of his goodness, wisdom and power; the sublime movements of his providence, and the sublimer operations of his grace? How shall I intelligently adore, and love, and serve that God, of whose equity as a Governor, and of whose prerogative as a Benefactor, I have no settled conceptions? This I clearly understand, that my Creator, the self-existent, independent, and omnipotent first Cause, is ALL, and that I am NOTHING. On this condition alone can I hope for blissful existence—that I consider myself as nothing and vanity in his presence. The moment I begin to apprehend myself to be something *without* him, I stand condemned. Let me, then, for a few moments of that vain life which passeth as a shadow, withdraw from created scenes, adore in solemn silence, and be wholly absorbed in the greatness of my Creator. No sensual state can be productive of more real enjoyment, than this kind of self-annihilation, or more conformable to eternal rectitude and reason. Only divine grace can subdue the swellings and proud boastings of the human heart. When the creature claims any power, whether of the will, or of any other faculty to do the least good, without the aid of him who said, “without me ye can do nothing,” he elevates an idol and presents it with incense. This idol is self; O vanity, O nothing, how blind art thou to thy nature! Thou canst no more act well without God, in proud disdain of his aid, than thou canst form a living body, or create an active soul. What good do I possess with which he did not furnish me? Or what good have I done to which he did not prompt, or in which he did not assist me? O my Creator, Saviour, and Sanctifier, preserve me from the evil to which every human being is liable, but from which by gracious influence, thou canst effectually defend me. I beseech thee, O thou God of truth, suffer no falsehood of any kind to drop from my pen to thy dishonour, whilst after the example of thy faithful servants in former periods, I attempt to disprove the impious accusation, and to remove the foul calumny, which are virtually uttered by too many—“If God has decreed to bestow more grace upon one, than upon another, his *ways are not equal*: if we have no sufficient power without his influence to convert ourselves, *why doth he yet find fault?*” Let this effort, sincerely intended, however weak, stand as a monument for God, to testify against the self-idolatry of every creature.” pp. 67—71.

Were all investigations of sacred truth conducted under the influence of such enlightened and holy feeling as this quotation displays, we might indeed expect that the ‘light which is sown for the righteous,’ would speedily spring up, and produce its richest fruits.

The second section of this chapter, ‘On Scriptural Authority and Evidence,’ will be read with peculiar pleasure and advantage. In this part, the author first exposes the nature and origin of pretended authorities in matters of religion, and then considers the true source, proper limits,

and right application of Scriptural authority. Pretended authorities are of two kinds;—traditions, both Jewish and Christian, together with decrees of Councils and Popes;—and the right assumed by some, of imposing on others, fallible interpretations of Scripture. The binding force of traditions, the belief of which had long been a most convenient instrument of priestly domination, was renounced by the Reformers; but the power of one class of men to prescribe to the faith of another, was left quite undisputed. They did indeed protest against the abuse of that dangerous prerogative, and from past experience of the manner in which it had been exercised, they wished to transfer it to other powers; but the principle itself on which the claim was founded, was neither condemned, nor even suspected of pernicious tendency. Provided only that men were commanded to believe what was not inconsistent with Scripture, they were not disposed to inquire how fallible man could either really add to divine authority, on which all necessary truths were already enjoined, or even profess it without intolerable arrogance;—nor did they consider that the belief of propositions, however true and important, when received on mere human authority, differs essentially from that faith which is required in “the lively oracles,” of which it is the distinguishing characteristic, that it rests on Divine veracity. By allowing that there might be two authorities, the one liable to err, and the other infallible, they left room for the gradual introduction of most dangerous impositions. The consequences of this assumption are admirably exposed by our author, who argues—that it is clearly impossible that these two should always be coincident in their prescriptions;—that if they were, the very nature of moral government forbids the association of claims between which the disparity is infinite;—that the Bible is addressed alike to every man within whose reach it comes;—that to suppose it empowers any particular set of men to judge and determine for others, is unspeakably absurd;—and that finally, if such a fact could be proved, of itself it would be sufficient to discredit the pretensions of that Book to be regarded as a divine revelation. And indeed, that any men should be empowered to domineer over the consciences of others, is so inconsistent with individual responsibility, that it is no wonder, the false supposition of such a delegated right, has really produced so much infidelity.

After establishing the principles, that the Bible alone has authority to claim the obedience of faith, and that it can admit of no accessory power, the next inquiry is, on what



grounds is that authority founded, and what is the proper sphere of its influence, and extent of its application? That the Holy Scriptures were divinely inspired, and that they were specially designed for the rule of faith and practice to all future ages, are the positions which establish their claims; and, by virtue of these, we are bound to believe whatever they really declare, and to admit nothing which contradicts their testimony. They, however, were never intended to exclude other kinds of evidence, or to weaken the authority of truths deduced from other incontrovertible principles. On some subjects, especially in the science of morals, God has granted us many sources of information; and then only are the deductions of reason to be rejected, when they are inconsistent with revelation; not indeed that right reason and revealed truth are ever really discordant, but that in such inquiries we are liable to err, both in primary assumptions and subsequent inferences, while the word of God is in itself infallible. On these topics, and others connected with them, our readers will find in the work before us masterly and valuable discussions, alike distinguished by felicity of statement and argumentative force.

Controversies in theology are frequently perpetuated, rather by each party misapprehending the precise sense of the other, than from any real discrepancy of sentiment. It is extremely difficult for us to convey our notions precisely, upon many moral and religious topics. Words, the arbitrary signs of ideas, and originally designating material objects, must necessarily be very imperfect exponents of the higher departments of mental intercourse. The inductive manner by which we first learn their meaning when thus applied—the casual and defective way in which that induction is often made—the complex nature of the objects intended—the numerous senses in which the same term is used, as more or less abstract, as expressing whole, part, cause, effect, mode of operation, &c.—are very fruitful sources of ambiguity in conception, and confusion in argument. Thus the term *moral*, when applied to law, stands in opposition to positive precepts; when to an agent, it denotes a creature capable of government by rational inducements, from the possession of judgement, will, freedom, and objects of choice; when to actions, it expresses their quality in relation to some rule; when to a cause, it announces its mode of operation, as addressing the understanding and will, in opposition to that which produces effects without the intervention of those faculties in the subject; when united to the term power, it sometimes refers to those properties which qualify for free agency, and sometimes to

the disposition of the will in any given circumstances, as chusing or not chusing an object; and, finally, when descriptive of character, it expresses general uprightness and sobriety of conduct. When words admit of being used with so great a diversity of application, is it any wonder that the notions attached to them should frequently be confused and indefinite, and that arguments in which they are employed, should, if not conducted with great care, often become embarrassed and inconclusive? On no subjects is there a greater liability to such inconveniences, than on those of theology and morals; for on none are the principal terms more complex, and used with greater latitude of signification. When any thing like closeness of discussion therefore is intended, it is indispensable that the meaning of the chief words should be accurately defined; and the sense intended so illustrated as to preclude all danger of misconception. We have often lamented the want of due care in this respect, especially on controverted subjects, and we are persuaded that nothing will more conduce towards the adjustment of theological differences than this obvious expedient. Every one at all conversant with polemics, must have observed, that disputants either seldom understand each other, or are willing to profit by the unsettled terms employed by their opponents. In the work we are examining, great attention has been paid to this object. The second Chapter is entirely occupied with definitions and illustrations of the terms 'equity—liberty—a moral agent—moral evil—the nature of things—a negative cause—permission—sovereignty—necessity—contingency—modern Calvinism—and modern Arminianism.' The author, however, does not, like a lexicographer, confine himself to the most customary or authorized explanation, but affixes to each of them what he conceives to be a just and important meaning, precisely marks that sense, and uniformly adheres to it throughout. At the same time we are not aware that he has capriciously departed from established usage. It is evident, indeed, that when new thoughts are to be expressed, either old words must be employed in a new sense, or new words be invented. To introduce new words is unpopular, and even to employ old ones in a new manner, is by some deemed an innovation scarcely to be tolerated. Yet if knowledge increases, one of these methods must be adopted; and of the two inconveniences, Dr. W. has chosen the latter. This chapter is not, however, a mere explanation of words. It abounds with original remarks and illustrations, singularly clear and forcible, of subjects about which it is very difficult, and by no means common, to form accurate conceptions. And yet



of so much importance are they, that we cannot otherwise arrive at clear and satisfactory results in many of our most interesting inquiries. To be able, however, in few words, to dispel the clouds and mists which usually hang about these subjects, and to present them, in a light so clear and strong, that their just proportions shall be distinctly seen, is the privilege only of a comprehensive and philosophic mind. In studying the present performance we find ourselves, at once, in possession of principles almost unbounded in their application, and for the attainment of which, volumes have been read, and much toil of thought endured in vain. How entangled, for instance, have been the doctrines of liberty and necessity; how vague and even dangerous the use of the term sovereignty; how unsettled the opinions respecting moral agency; and how difficult to fix the standard of universal equity! From false notions respecting this attribute, spring the arrogance of the infidel in profanely charging the Governor of the world with injustice, and the presumption of the Socinian, in his cobweb theories respecting divine benevolence. The temerity of the advocates of liberty, in their denial of divine prescience and purpose, and the mechanical fatalism of those who patronize the notion of philosophical necessity,—both take their rise from incorrect views of the principles they respectively espouse. From wrong notions of moral agency, and the nature of sin, have originated at once supralapsarianism, the revolting tenet of reprobation, antinomianism, and the pelagian heresy. From a want of just views of the nature of things and negative causation, either the Divine Being is virtually charged with inconsistencies, in condemning and hating what himself has produced; or, the very existence of moral evil has been in effect denied. Divine sovereignty, an attribute the most lovely and endearing to fallen man, has, through mistake, been clothed with terror, and so represented as to fill with dismay the hearts of those who ought with delight and confidence, to take refuge in it from the storms of justice: while others, on the contrary, in the wildness of their terror, have sought protection in contingency, which, if it did exist could avail them nothing. Finally, from want of acquaintance with prevailing systems of theology the picture of modern Calvinism has been distorted with frightful deformities, to which it has no resemblance; and modern Arminianism, charged with principles, which it entirely disavows. Mistakes thus various, and thus unhappy in their consequences, are corrected in this Chapter.

The third Chapter treats of moral government, as it re-

lates 'to the Supreme Governor'—to 'man the subject of it'—and to the 'rule by which he is governed.' The term governor, it is observed, includes two distinct offices, that of sovereign and that of judge;—the latter being exercised in awarding punishment to the guilty, and the former in conferring benefits beyond desert or equitable claim. The office of a judge, *as such*, never implies sovereignty, and the prerogative of a sovereign never extends to the violation of justice. By confounding royal prerogative with supremacy, or uncontrollable will, tyrannical princes have assumed the right of acting as they pleased, no less in inflicting evils, than in bestowing favours. Hence they have oppressively enacted bad laws, and cruelly executed them. But as every violation of equity is an abuse of supremacy, not of prerogative; so, while suffering can properly proceed only from justice, from sovereignty can spring only what is beneficial. A good king will enact none but wise and salutary laws, and will punish only when those laws are broken; yet, in virtue of prerogative, he may distinguish whom he chuses with marks of royal favour. In like manner the Supreme Governor never afflicts with punishment, but as an equitable judge, and then only exercises sovereignty, when he communicates more than could be justly claimed. Guilt and equity are the cause of all we suffer; prerogative is the source of all we enjoy. How lovely, how delightful is this view of Deity! but how different from the vague, unscriptural representations into which too many are betrayed, as if his glorious sovereignty were an object of dismay. It is frequently mentioned with the epithets tremendous, dreadful, and terrible, and as distinct from justice. Now what can be the notions attached to these terms, which will at all accord with reason, or the divine records? Equity, indeed, through our defection, and exposure to the righteous sentence of violated law, has become inexpressibly awful: but of what other attribute in Deity can we speak in similar language? If there be any thing besides justice, which can be denominated terrific, it must be capricious will armed by irresistible power. But that be far from the righteous God. "Shall not the Judge of all the earth do right?" It is to our crimes and not to divine sovereignty that we are indebted for all the misery which we feel or fear; and for all the happiness we enjoy or anticipate, we are obliged solely to sovereign favour. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." Behold the equity and sovereignty of God! To one or other of these principles, and that without the least infringement of their mutual claims and



united concord, may be referred every act of divine legislation; and every effect from the exercise of supreme government and grace. The establishment of this fact, we consider as of incalculable value, both to the theological student, and to every private Christian. The manner in which it may be applied and improved, as well for the solution of difficulties, as the exercise of devotion, is excellently shewn in this judicious and admirable section.

In the second section, moral government is considered in reference to its subject, *man*. Here we are presented with a survey both of the original and present state of human accountable creatures; and their defection from pristine integrity is proved as well from incontrovertible fact, as from holy Scripture. The consequences of this defection are traced and their grounds stated. Then follow proofs that these changes by no means affect the true foundation of accountability. The argument by which this is established is conducted on sound principles, and with great perspicuity and effect. The remarks on Will especially are well worthy the attention of all who would be prepared to meet the various errors of the day, whether they arise from the compulsive, or self-determining hypothesis;—from the sceptical, the antinomian, or the pelagian school. For the arguments, our readers are referred to the work itself. The principles established are thus stated:

‘The sum of what has been advanced is this: God has given to the soul of man, as a form, an invariable principle, a tendency towards good and happiness in general; but the will never chuses what is not represented to it by the understanding. The will however is capable of renouncing a good represented, and a happiness enjoyed of an inferior kind, though a better does not actually and distinctly appear; because the soul may be conscious, that what it possesses is not the chief good, is not its ultimate happiness; conscious, that it has not attained to its original destination, and that a greater good is attainable, than any which it has yet experienced. Thus—the soul’s general tendency to ultimate good and happiness, keeps it ever in expectation, through every stage of life, and in all its various pursuits. Its fault, therefore, or moral failure and criminality, consists in a temporary but idolatrous *resting* in what is not the chief good of man; and this idolatry is committed not only when an inferior good is falsely deemed preferable to another, but also when any created good whatever is not chosen with reference to the chief, and in subordination to it. This statement is founded in fact, in universal and impartial experience, to which the appeal is now made.’ pp. 173—4.

Towards the close of this section, the source of moral defect, or the origin of evil is considered: not indeed as to the circumstances or *mode* of its introduction, about which we can know nothing certainly, which is not explicitly revealed, but in reference to its true *cause*. To know more of the manner of its occurrence than the fact that temptation was employed, is perhaps of little importance, but of how much consequence it is to know the principle whence it proceeded, may sufficiently appear from the long current, and yet too extensively received, dogmas respecting reprobation on the one hand, and, on the other, the widely prevailing contingent scheme, involving at once an infringement on divine prescience, and the entire subversion of moral government. On account of the difficulties which have occurred in the investigation of this interesting subject, many have inferred, if not the criminality, at least the uselessness of farther discussion. Aware of this, Dr. W. in his Introduction has met the objection in the following manner:

‘ The author was aware, that there were many persons of great and deserved celebrity, who went little farther than to ascribe to God the causation of good only, with a bare denial of his being the “ Author of sin ;” and who when pressed with the question—how the certain futurity of denounced evil, proclaimed in the language of prophecy, and the divine causation of it, can be separated in a clear and satisfactory manner—were accustomed to return for answer, “ Beware of going too far—we shall know it well in a future state.” After all, however, as it must confessedly be a good and useful event to be well informed on this point in another world, there seems no sufficient reason why farther information in the present, should be dreaded as remarkably dangerous. If some have been unprofitably perplexed in their researches, it by no means follows that we are to regard the question as a speculative nicety, productive of small advantage supposing it to be satisfactorily answered. It is, on the contrary, in the humble judgment of the writer, one of primary importance, intimately connected with almost every branch of moral philosophy, and with the whole system of revelation respecting sin and grace. These topics of religion are founded in eternal truth; and a clear perception of their sources is calculated both to delight the understanding, and invigorate the heart. The inspired oracles do not, perhaps, expressly state the ultimate source of sin, (and the same may be said of many other points of confessed importance;) but they afford ample evidence from whence the conclusion may be deduced. They constantly maintain that God is the source of our good; and that we ourselves are the cause of our moral evil. The scattered rays of these primary truths are brought by the apostle James into a focus: “ Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth



forth sin, and sin, when it is finished, bringeth forth death. Do not err my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.\* Here we are plainly taught that God is the origin of all good, so as to exclude the idea of his being the source of any moral evil; and that the origin of human moral evil is in MAN, so as to exclude every cause exterior to himself; from which two ideas, as will hereafter be shewn, it inevitably follows, that the origin of moral evil is a negative principle. pp. 8—11.

For these reasons, and with this guide, the author proceeds to consider the subject; and whatever differences of opinion may subsist as to complete success, few, after impartially weighing what is here, and in various parts of this work, advanced, will be disposed to deny, that he has cast much light on this important fact. Every thing of value which had been previously advanced is brought distinctly into view, and within a small compass; many original ideas are added; and the whole is applied to great practical uses, with a skill and force seldom perhaps exceeded. It must however always be recollected, that the question is not, why the Divine Being, when able to prevent the occurrence of moral failure, and foreseeing the event, chose to permit it; but, what was the true cause of that event, when suffered to operate? These are distinct questions, and though many considerations in reference to the former are offered in the course of this essay, it is the latter which is more especially discussed.

The third section of this chapter is, 'Of the moral rule by which man is governed.' Here the erroneous and dangerous position, that 'the will of God is the ultimate source of right, or that any thing is right merely because he wills it,' is considered and ably refuted. Except we view it as arising from a confounding of the *evidence* of truth, and the *source* of it, that such a sentiment should have obtained credit among reflecting persons, is indeed surprising. 'To us,' observes the author, 'it is admitted, it is a sufficient *evidence* that a thing is right, because God wills it; and "thus saith the Lord," demands our faith and obedience; but the supposition of a supreme will, without a rule of right according to which it is directed, is equally false and dishonourable to God.' We have not unfrequently met with inquiring persons, whose objections to revelation have arisen chiefly, if not solely, from having been taught that the doctrine referred to, was that of the Scriptures:

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\* James i. 13—17.

nor do we wonder that it should be a powerful obstacle to their reception of the sacred record, from which however no such sentiment can legitimately be deduced. Their language is, "shall not the judge of all the earth do RIGHT?" clearly implying that there is a standard of right, independent of will.\* There are indeed positive institutions, of which no reason is apparent, but they are always conformable to the mutual relations of the governor and the governed, on which relations all moral laws are directly founded. It is, however, properly noticed, that the obliging law, results not merely from what man is now, but also from what the human system was originally.

In Chapter the fourth, moral government is considered as it relates to different dispensations of revealed religion, and the first section is, 'Of revealed religion in general, and particularly from Adam to Moses.' In this connexion occur the following remarks respecting questions not unfrequently but very unprofitably discussed.

'Observing that among men there awaits every conditional engagement a permanent consequence on either side, some have been led to enquire, what would have been the consequence of Adam's continued obedience? To this enquiry different answers have been given, not one of which, I conceive, needs to be noticed, because the question overlooks the nature of the subject. For it might as well be asked, what would have been another plan of creation and providence, if the present had not been adopted? And this would lead us to the fruitless enquiry, in how many different ways was it possible for God to form a universe? Every thing on the plan actually adopted proceeds on the supposition of Adam's apostacy; therefore to suppose his constant obedience, is not only to suppose an alteration in a *single part* of the divine scheme, but to substitute *another system*. Though we discard the unfounded notion of Adam's apostacy being decreed, and the self-contradictory notion of a decree to permit it: it was foreseen in its adequate cause, and the divine plan proceeds on that foreknowledge. Nearly allied to the preceding question, is, what must have been the consequence respecting *fallen* Adam's posterity in this world, on supposition that no Saviour had been provided? This, as well as the former enquiry, overlooks the nature of the subject, and takes for granted that the consequence might have taken place, without supposing another world. Whereas the truth is, that since the present plan of things, in all its parts, proceeds on the supposition of a Saviour provided, to suppose this removed is to suppose *another universe*. On the whole, relative to

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\* *Justitia Dei, absolute considerata, est universalis naturæ divinæ Rectitudo, ac Perfectio. Ita enim se habet natura divina, antecedenter ad omnes actus voluntatis ipsius, et suppositiones obsectorum, erga quæ egrederetur.* Owen *De Justitiâ Divinâ*. p. 7. Ox. 1653.



all such questions, we may remark, if there were no 'second Adam,' the Lord from Heaven, how can it be shewn to have been worthy of either the goodness or the wisdom of God to appoint a first Adam, who he foresaw would fall as the *representative* of his posterity? Nor can it be shewn to be consistent with a full display of his rectoral *equity* and sovereign *mercy*, that he should so have interposed as to secure Adam's *continuance* in the state in which he was first placed. As far, therefore, as the providence and government of God are concerned in the present state of things, we may safely assert, "whatever is, is RIGHT." ' pp. 191—193.

After reviewing the different communications made to Adam, to Enoch, and to Noah, the Abrahamic covenant is particularly considered, where many remarks occur well worthy of attention. These are followed by an examination of the Mosaic dispensation, and a comparison of it with the Christian. It is observed, that the Mosaic dispensation was founded in favour,—that it had much of the nature of a strict covenant,—that by implication, it contained an exhibition of sovereign grace,—that it was intended but for a limited time,—and that it was in its design preparatory. Contrasted with this the Christian dispensation has greater amplitude and clearness in its revelations: particularly in its display of everlasting sanctions; in exhibiting not only an incomparably superior mediator, but also a surety; and in peculiarly promising the ministration of the Spirit. Each of these is illustrated in an interesting manner, and the chapter thus concludes,

' From this detail, I hope it appears to the reader, that in each divine dispensation, sovereign mercy lays the foundation, equity presides to deter from unhallowed abuses, and efficacious grace raises the holy superstructure;—and when the top-stone, the last of the building, is placed upon it, there will be abundant cause for a triumphant shout of "grace, grace unto it"—the beginning, the progress, and the end of this "habitation of God" was of grace in a manner wonderfully consistent with *equitable government*.'

In our next number we hope to complete our account of this valuable work.

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ART. III. *An Introduction to the Mathematical Principles of Natural Philosophy* : containing a series of Lectures upon the Rectilinear and Projectile Motion, the Mechanical Action, and the Rotatory and Vibratory Motion of Bodies. By the Rev. B. Bridge, B.D. F. R. S. Fellow of St Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 2 vol. 8vo. pp. xviii. 610. Cadell and Davies. 1813.

THE general title of this work is not very correctly expressed; for the performance itself relates only to one branch of natural philosophy, viz. *mechanics*, comprising the theory of statics and of dynamics, though not according to such a classification as those scientific terms would naturally suggest. We readily overlook, however, any incorrectness in the title of this work, or irregularity in its arrangement, in consideration of the subjects to which it relates,—subjects of the utmost importance to men of science, but which, notwithstanding, have by no means so frequently exercised the talents of English mathematicians as might be expected or wished. In France, treatises on mechanics are very numerous : in England, much the contrary. The only work we have which deserves the name of a complete treatise on mechanics, even in theory, is Dr. Parkinson's ; and the only treatises that comprehend both theory and practice, are those by Mr. Emerson and Dr. Gregory, both well-known and useful performances. Besides these we have the scientific treatise of Mr. Atwood on “rectilinear and rotatory motion ;” a very excellent work, though unfortunately so defaced with press errors as to destroy nearly all reliance upon its formulæ, till they have been verified or corrected by a repetition of the investigations.

Mr. Bridge, then, has the advantage of entering a path which has not been too frequently trodden. It is our business to show how he proceeds after he has entered it. The work is thrown into the form of lectures, and is divided into four parts.

PART I. comprises six lectures, which relate to motion and the laws of motion,—the rectilinear ascent or descent of bodies acted upon by the force of gravity,—the composition and resolution of motion,—the centre of gravity, the collision of bodies, and the motion of projectiles. We confess we are less satisfied with the *first* of these lectures, than with many that follow it : but this, perhaps, is only saying, in other words, that on points where great diversity of opinion is known to exist, we should have recourse to different definitions and different illustrations. In our view, Mr. Bridge shines less as a logician and metaphy-



sician than as a mathematician ; and a like consciousness in his own mind, may sometimes have led him to be satisfied with a weak confirmation of a proposition, and passing on too hastily to illustration and exemplification. This is the case with regard to the *laws of motion*. Our author's examples in reference to them are excellent ; but surely he might, in small compass, have *established* them much more decisively.

In the second lecture, which is devoted to the rectilinear ascent and descent of bodies acted upon by gravity, the principles first introduced by Galileo, in the theory of dynamics, are applied to the investigation of the chief theorems : and these again are applied to the solution of an interesting collection of problems. Indeed the chief novelty, not only in this lecture but in the whole work, arises from the problems which the author has sometimes selected, at others invented, for the purpose of showing the application and use of the several propositions and formulæ, as they arise in the order of the performance.

The third lecture relates to the composition and resolution of *motion*, and the investigation of the most useful formulæ that are derivable from what is usually denominated the *parallelogram of forces*. Here, again, the problems for illustration are very well selected : but the author, by omitting to establish the composition and resolution of *forces*, except by a bare inference, evades, in a way we cannot approve, one of the main difficulties which lie at the foundation of the theory of mechanics.

From the consideration of the operation of simultaneous forces, Mr. Bridge passes to that of the centre of gravity, the principal theorem relating to which he deduces from Galileo's demonstration of the fundamental property of the lever. The centro-baryc method he has thrown into a note at the end of the volume.

The collision of bodies is treated in the fifth lecture. This subject, discussed in all its generality, and with a due attention to the several particulars which necessarily enter into the disquisition, is an extremely difficult one. Even the elaborate theory of Don Juan, as given by M. Prony in his "*Architecture Hydraulique*", and by Dr. Gregory in his "*Mechanics*," is in some respects incomplete. Mr. Bridge satisfies himself with exhibiting the common theory, due to Wallis, Huygens, and Wren ; applying it to the impact of hard bodies, and of bodies either perfectly or imperfectly elastic. This theory, however, under the assumed restrictions, is treated with considerable perspicuity and elegance, and so as to develop several curious results. It is shown, for example, that if there be a row of contiguous imperfectly elastic bodies, diminishing in magnitude by a constant ratio ; if the first body impinge

upon the second with a given velocity, and the motion be propagated through the whole series; then 'when the *common ratio* by which the bodies *decrease* is the same *fraction* as that which expresses the *degree* of elasticity, the velocity communicated in each case will be that with which the *first* body struck the *second*, and with this velocity will the *last* body move off: So that in this case the same effect is produced upon the *last* body as when a row of *equal perfectly elastic* bodies are placed contiguous to each other; but the other bodies do not remain at rest after impact.'

Mr. Bridge gives, also, the proposition so much insisted upon by Bernoulli, namely, 'that in the collision of perfectly elastic bodies, the sum of the products formed by multiplying each body into the *square* of the velocity is not altered by the impact.' Then, in reference to this, he shews, with regard to imperfectly elastic bodies, that 'the sum of the products arising from multiplying each body into the square of its velocity *before* impact, is *greater* than the sum of the products arising from multiplying each body into the square of the velocity *after* impact.' To complete this part of the theory, our author should have shewn, as Atwood has done at p. 45 of his "Analysis of a Course of Lectures," "what must be the force of elasticity, that the sums of the products formed by multiplying each body into any assumed power of the velocity, may not be altered by the impact."

In Lecture the sixth Mr. Bridge treats of the motion of projectiles in a nonresisting medium. Here the geometrical principles, and the construction of the general problem are neatly exhibited; the former, after the manner of Professor Robison, the latter agreeing with the construction originally given by Mr. Reuben Burrow. In the investigation of the Algebraic formulæ our author has not, we think, been quite so successful; his methods being rather tedious, and not always leading to the most commodious results.

Thus, in the problem where it is proposed, having given the proportion between the *range* and greatest *altitude* of a body projected with a given *impetus*, to find the *angle* of projection, Mr. Bridge's process is as follows.—R being the range, A the greatest altitude, *p* for the *impetus*, or height due to the velocity, *a* the angle of projection, or the elevation of the piece; then

'By art. 5. (page 206.)

$$R : A :: 4 p \times \sin. a \times \cos. a : p \times \sin. 2a,$$

$$:: 4 \cos. a : \sin a;$$



"  $\therefore R^2 : A^2 :: 16 \cos. ^2 a : \sin. ^2 a :: 16 (1 - \sin. ^2 a) : \sin. ^2 a$ ,  
 " and  $R^2 : 16 A^2 :: 16 (1 - \sin. ^2 a) : 16 \sin. ^2 a$ ,  
 "  $^2 a$ , Hence,  $R^2 + 16 A^2 :: 16 : 16 \sin. ^2 a :: 1 : \sin. ^2 a$ ,

$$\therefore \sin. a = \frac{4 A}{\sqrt{(R^2 + 16 A^2)}}$$

" Cor. If  $R = A$ , then  $\sin. a = \frac{4}{\sqrt{17}} = .9701 = \sin 75^\circ 58'$ ,

i. e. in order that the *greatest altitude* of a projectile may be equal to its *range*, its direction must make an angle of about  $76^\circ$  with the horizon.

Now, if in solving this problem our author had previously obtained a theorem like that given in Gregory's *Mechanics*, (Vol. I. p. 200,) or in Hutton's *Course*, (Vol. II. p. 161) namely

$R = \frac{4 A}{\tan a}$ , he would, by a single step have obtained the simple expression  $\tan a = \frac{4 A}{R}$ ; from which, when  $A$  and  $R$

are equal, there would result  $\tan a = 4 = \tan$  of  $75^\circ 58'$ , the required angle of projection in the case of the corollary.

The SECOND PART of Mr. Bridge's work contains five lectures, of which the first three relate to the mechanical powers, the next to the pressure and tension of cords, and the last to the strength, stress, and pressure of beams. Here we have nothing particular to remark, except in reference to the last, or eleventh lecture. The subject of the strength and stress of materials was first handled scientifically by Galileo, in his *Dialogues*. He treated it with great elegance, but obviously simplified more than the nature of the enquiry would fairly allow. Mr. Bridge, however, has adopted the same principles, and shows in nearly a similar way to that celebrated philosopher, that the strength of a beam, placed horizontally, is inversely as its length, and directly as the product of its transverse section into the depth of the centre of gravity of that section, below the upper surface of the beam. This, for the purpose of obtaining ready practical estimates, may do very well; but it will not satisfy a man of rigid science: many of the later investigators have explored this business much more minutely and successfully: we would, therefore, recommend Mr. Bridge, in the event of a new edition of these lectures, to examine Professor Robison's enquiries into the subject of the strength and stress, in the *Encyclopædia Britannica*; Dr. Thomas Young's, in the second volume of his *Natural Philosophy*; and those of M. Girard, in his "*Treatise on the Resistance of Solids*;" and adopt their most curious and useful results. There is one par-

ticular, mentioned both by Robison and Girard, and we think also by Gregory, which, as it admits of confirmation, even by the usual theory, should not have been omitted. It is this: "a beam supported at both ends, will carry *twice* as much when the ends beyond the props are kept from rising, as when the beam rests loosely on the props."

The second volume commences with PART III. which, in our estimation, is by far the most ingenious and valuable part of the whole work. It contains eight lectures, treating of the motion of bodies upon inclined planes,—the ascent and descent of bodies connected together by a cord going over a fixed pulley,—the rotatory motion of bodies about a fixed axis,—the ascent and descent of weights over pulleys and wheels whose inertia is taken into consideration,—the maximum effects of machinery,—the centres of oscillation and percussion,—the centre of spontaneous rotation,—and, the vibration of pendulums. In the discussion of some of these topics, our author has more free recourse to the fluxional analysis than he had in the first volume: and, as he proceeds, though he exhibits little that is new, he establishes much that is striking and important. When considering the motion of bodies down inclined planes, he introduces a series of pretty problems with neat geometrical solutions, most of them well-known to the mathematical men at Cambridge. We were sorry at not finding among them the problem solved algebraically by Mr. Bridge, at p. 11. namely, 'To mark out upon the plane  $AC$  a part  $ED$  which shall be equal to the height  $AB$ , and which a body (falling down  $AC$ ) would describe in the same time as one falling freely through  $AB$ .' This is done geometrically, with great elegance, by Galileo in his third Dialogue: or, indeed, his construction, with others by modern geometers, may be seen in the Gentleman's Diary for 1805.

The fourteenth and eighteenth lectures, which are on the rotatory motion of bodies about a fixed axis, and on the centre of spontaneous rotation, are very ingenious and pleasing. The principles developed are, of course, well known to mathematicians, especially such as are acquainted with Mr. Landen's Mathematical Memoirs, and Mr. Atwood's book on Motion already mentioned: but neither Atwood, Landen, nor any other writer whose works we have seen, has handled the subject of rotation with so much *perspicuity* as Mr. Bridge. This arises in great measure from the nature of his examples, which are remarkably well chosen, especially in regard to rotation on fixed axes. On the centre of spontaneous rotation he is rather too concise. This branch of theory applies very naturally to the double motion of the planets; and we think our author should at least have shown its use in ascertaining the distances from



the centres of the several planets, at which they might have received a single impulse adequate to the production both of the projectile and the rotatory motion. Dr. Robison made an important astronomical inference from this very inquiry, which we may here repeat. We have not sufficient data to determine the above point for the sun. 'But' (as Dr. R. observes) 'the very circumstance of his having a rotation in 27d. 7h. 47m. makes it very probable, that he, with all his attending planets, is also moving forward in the celestial spaces, perhaps round some centre of still more general and extensive gravitation: for, the perfect opposition and equality of two forces, necessary for giving a rotation without a progressive motion, has the odds against it of infinity to unity. This corroborates the conjectures of philosophers, and the observations of Herschel and other astronomers, who think that the solar system is approaching to that quarter of the heavens in which the constellation Aquila is situated.'

Lecture 16th is devoted to the consideration of the maximum effects of machinery. It is a useful essay, though we think rather too concise, considering the importance of the subject. It is divided into three sections, of which one relates to the method of finding the distance from the axis of rotation at which a given force must be applied, so as to communicate the greatest angular velocity in a given time to a body or system of bodies revolving round that axis, —and the other two to the determination of the maximum effects when the operation is performed by means of a fixed pulley, or of one or more wheels and axles. We subjoin, as a brief specimen of our author's manner, the first of these three sections, which we select principally on account of the accuracy with which he distinguishes between *weight* and *power*, or between the cases when a machine is put into motion by the action of gravity upon a body possessing inertia, and when it is put in motion by animal energy, and the like. This is a distinction of which Mr. Bridge never loses sight.

'1. By Art. 10, p. 68, if  $m = 16\frac{1}{2}$  feet,  $r = 3.141$  &c.  $F =$  the accelerative force of the system,  $t =$  the time for which that force has acted, and  $x =$  the distance from the axis of rotation (whether horizontal or vertical) at which it acts then —  $\frac{mFt}{2}$  — = the number of revolutions

which the body or system would perform in 1', if left to revolve uniformly with the velocity acquired at the end of that time; the angular velocity therefore of the system will be greatest when this quantity is greatest; but before we can find when  $\frac{mFt}{2}$  is a maximum we must substitute the value of  $F$ .

'2 Now suppose the body or system to be put in motion by a given power ( $P$ ), that the weight of the system is ( $W$ ), and that the distance of its centre of gyration from the axis is ( $D$ ); then, by

Art. 7, page 66,  $F = \frac{Px^2}{WD^2}$ ,  $\therefore \frac{mFt}{\pi x} = \frac{mtPx}{WD^2}$ , which (when  $t$  is given)

varies as  $x$ . The angular velocity therefore produced by the action of a given power ( $P$ ) admits of no maximum, but keeps continually increasing, as the distance at which it acts from the axis increases.

'3. But the case is quite different when the system is put in motion by the action of a given weight ( $P$ ); for since the inertia of the weight increases as the square of its distance from the axis of rotation, whilst the efficacy of its mechanical action increases only as the distance, it is evident that (by increasing this distance) its effect to produce a rotatory motion in the system will soon come to its limit; accordingly, we find that, when a body or system of bodies whose weight is ( $W$ ), and the distance of whose centre of gyration from the axis is ( $D$ ), is put in motion by a given weight ( $P$ ), the greatest angular velocity will be produced in the system in a given time, when

$P$  acts at a distance from the axis of rotation  $= D\sqrt{\frac{W}{P}}$ ; and if  $P$

$= W$ , i. e. if the system be put in motion by a weight equal to its own weight, then "the distance at which  $P$  must act to produce the "greatest angular velocity, will be equal to the distance of the centre "of gyration ( $D$ ) from the axis." p. 91—3.

In the next lecture, the author exhibits the method of finding the centres of oscillation and percussion, of a body or system of bodies; and he illustrates his processes, as usual, by some judicious examples. In reference to the centre of percussion, however, we think he ought to have been rather more full and explicit. A body has several centres of percussion according to the plane passing through the axis of motion in which the impact is made; and Mr. Bridge should have shown, as Gregory and Dr. M. Young have, how to find the locus of those several centres. And with regard to systems of bodies there is a variety of cases, and they very simple ones, in which the centres of oscillation and percussion, though at the same distance from the axis of rotation, are not coincident; this, if we do not mistake, is pointed out by Robison, in the excellent article ROTATION in the *Encyclopædia Britannica*.

The FOURTH PART of Mr. Bridge's work relates to the motion of bodies actuated by variable forces. It contains three lectures, in which are treated,—the rectilinear motion of bodies actuated by variable forces,—the vibration of cords,—the motion of bodies in cycloidal and circular arcs,—and the rectilinear motion of bodies occasioned by the variable force of gravity, at different distances from the earth's centre. These subjects are very per-



spicuously handled, considering the smallness of the space (about 46 pages) devoted to them : they also exhibit two or three ingenious methods of finding fluents in rather unusual cases. We could have wished, however, to have seen most of these points discussed with more minuteness. The subject of vibrating cords, especially, is too intricate, as well as too interesting, to merit only the slight attention paid to it by Mr. Bridge. He considers a vibrating cord as presenting, in the course of its vibration, a series of *triangles*, ' which always approach very nearly to a state of similarity, being always isosceles triangles, in which the angles at the base are indefinitely less than the angle at the vertex ;' and making his deduction from this hypothesis, he says, ' we have thus given an *approximate* method for comparing the times of vibration of elastic cords of different lengths and diameters,' and refers to Atwood for a further illustration of the subject. But, surely, it would have been well, at least, to have apprized the student, that the hypothesis thus assumed has no counterpart in nature, and that the problem of vibrating cords is one of the most difficult, even in the *higher* mechanics, and requires the most refined efforts of analysis. The harmonic curve, according to the investigation of Dr. Brook Taylor, is *the companion to the cycloid*, and differs but little from the cycloid itself. But there is a singular oversight in Taylor's demonstration, adopted as it has been by many subsequent writers ; for he asserts, that if a cord be once inflected into any other form than that of the harmonic curve, it will in a very short time arrive at the form of the curve itself ; and he rests his assertion upon reasoning, which, if allowed, would prove that the form of the curve can be no other than *that of its axis* ; which is absurd. D'Alembert proved by a safer and less objectionable process (in Mem. Berlin, for 1747) that there is an infinity of curves which may answer the problem ; and Euler and Lagrange, who subsequently took up the question, have given very neat theorems for the most usual cases. It would lead us too far, however, from the work before us, to dilate more on this topic here. Such of our readers as feel interested in the mathematical branch of the enquiry, may advantageously peruse the brief historical sketch in *Montucla, Histoire des Mathematiques*, tome iii. p. 659, &c. and sections 13 and 14 of Dr. Thomas Young's Experiments and Enquiries respecting Sound and Light, in the *Philosophical Transactions* for 1800. But many, we are aware, will ask, Why is it important to ascertain the number of vibrations of a musical cord at all ? We answer, simply because the tone omitted, with regard to gravity and acuteness depends altogether upon the *number* of the vibrations. *Any* moving substance, whether a trembling rod or plate, a vibrating cord, an undulating gass, or the snapping

teeth of a comb, which makes uniformly 256 separate vibrations, or audible impressions in a second of time, will yield the note C, indicated by the mark of the *tenor-cliff*. If the number of vibrations in a second were 128, or half the former, the sound emitted, would be an octave *lower*: if the vibrations were 512 in a second, or double the first, the tone would be an octave *higher*; and so on, according to the well-known proportions of the diatonic scale;—whence the interesting nature of this train of investigation is at once obvious.

The preceding synopsis of Mr. Bridge's work, will enable our readers to judge of its nature, plan, and execution. We have spoken highly of some portions of it, but not more highly, we are persuaded, than truth and justice required. We are partial, we confess, to most of the productions of this author; yet, that our partiality arises from nothing but the actual value of his publications, and has not rendered us blind to their imperfections, the present article has sufficiently evinced. Indeed we shall venture still farther to exercise his patience and candour, by pointing out a few other blemishes and omissions, in order that he may remove them in a future edition.

And first, we should like to see removed a few trifling inaccuracies and inelegancies in computation; such as result from not carrying decimal operations far enough, and from leaving surd expressions in the denominators of fractions. Thus, in the solution of the curious question relative to the rebounding of an imperfectly elastic ball, (p. 192, Vol. i.) Mr. Bridge assigns 77,19 seconds, as the whole time of motion, whereas the correct time is 77,2989 seconds. So again, in a next problem respecting projectiles, (p. 211, Vol. i.) the impetus is found to be  $S \div \sqrt{3}$ , while a much better expression for accurate, as well as easy computation is  $\frac{1}{3} S\sqrt{3}$ . We think we have on former occasions pointed out the practical advantage of always employing  $\frac{1}{n} \sqrt{n}$  instead of  $1 \div \sqrt{n}$ .

Secondly, we hope Mr. Bridge will remove all, or nearly all, the notes he has given at the feet of the pages, to more appropriate situations. Those especially which constitute some essential part of a demonstration, are excessively inelegant and inconvenient; yet in the course of some investigations, the thread of inquiry is broken by a necessary leap to three or four of these notes in succession. Our author is fond of illustration, and will, therefore, the more readily excuse our availing ourselves of one, even though he should have met it before. The demonstration of the 19th Prop. of Euclid's 6th book, i. e. "Similar triangles are to one another in the duplicate ratio of their homologous sides," requires the previous or the synchronous establishment of Props. vi. 11, v. 16, v. 11, vi.



15., and vi. 1, as well as a reference to two definitions. What, we ask, would any geometer or logician think of Euclid, if those two definitions, and the demonstrations of those five theorems, had all been thrown into notes at the bottom of the pages which contained the demonstration of Prop. vi. 19? Such, however, unfortunately is the logical arrangement of our truly respectable author, a circumstance which we know not how to account for, especially, recollecting that these lectures were written to be delivered *viva voce*. The reading of such notes, and still more, of other notes appended at the end of a volume, must sadly disturb an auditor in his train of reasoning.

Thirdly, we should have been pleased to see a greater explicitness in quoting and referring to authorities. Mr. Bridge has some originality of matter, and much originality of manner, and can in no respect be denominated a servile copyist. Still he has *sometimes* borrowed notions and methods, which he might, without any injury to his own reputation, have ascribed to their real authors. The omission, we believe, is purely accidental; and we therefore simply allude to it thus briefly.

Fourthly, we are of opinion that in a work intended for a learned and scientific institution, like the Hertford College, some explication was due to a variety of theories and principles untouched by Mr. Bridge. Such are, the theory of virtual velocities, the principle of the least action, the dynamic principle of D'Alembert, the conservation of living forces, &c. The theory of mechanics can, it is true, be established and elucidated without any reference to these and other methods and principles; yet, as one or other of them, often occur in the works of foreign authors, and sometimes, it must be acknowledged, lead to important results by simpler processes than those usually given, it would have been well to take some notice of them. Thus, with regard to *vis viva* and *momentum*, there are many cases in which problems may be solved without attending to any difference there may be between them: still it is sometimes necessary to distinguish them. In such cases, momentum must be considered as a force which one body exerts on another to change its motion in absolute space; while *vis viva* is employed in overcoming the continued reaction of resisting media, and in changing the figures of soft and elastic bodies. Hence, a system of bodies in motion may have an assignable quantity of *vis viva*, even when its momentum is nothing. Hence, also, if the parts of a system move amongst themselves, it will have a quantity of *vis viva*, whatever be the state of the centre of gravity. And, hence, again, the centre of gyration of a revolving system, is the centre of its *vis viva*. But enough of this. The preceding consequences are merely suggested to

shew, that this principle of living force, is not altogether unworthy of attention.

Let us, however, remark, lastly, that in order to render our ingenious author's work complete as a mathematical introduction to *mechanical* philosophy, there must be added a lecture or two on *central forces*.—With the additions and modifications we have thus used the freedom to suggest, the present volumes will be greatly enhanced in value and utility : and we shall have unfeigned pleasure in announcing to our readers, a new edition, with these improvements inserted in their proper places.

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Art. IV. *Invisibles Realities, demonstrated in the holy life of, and triumphant Death of Mr. John Janeway*. Fellow of King's College, in Cambridge. By James Janeway, Minister of the Gospel. With a Preface by the Rev. Robert Hall, A.M. 12mo. pp. 122. Button and Son. 1813.

NO writings are so much adapted to promote true goodness of mind, as the lives of eminently devout and virtuous men. We see in them of what attainments human nature is capable, how far it may be refined and elevated ; our attention is insensibly led to our own character and conduct ; and we are induced to institute a comparison between ourselves and examples of such excellence. As this comparison sets our imperfections in a clear light, it excites a pungent regret that we have lived so long and enjoyed so many advantages with little or no durable improvement. We are roused as it were from sleep ; new resolutions are formed ; a strong impulse is given to our exertions ; and extraordinary fervour is communicated to our prayers for the purifying and invigorating virtue of the Holy Spirit.

We know of no piece of biography more calculated to produce these salutary effects than that of John Janeway, a man in whose mind the Christian virtues seem to have been matured almost before the age that they begin to be formed in other persons, and who was no less distinguished by the powers of his intellect than by the strength of his faith, the ardour of his devotion, and the elevation of his hopes and joys. It is with sincere pleasure that we notice a correct and unexpensive re-publication of this singular narrative, which has, we believe, been long out of print. The preface by Mr. Hall will, we trust, be the means of turning to its contents, the attention of those who might otherwise have passed it by in neglect. In perusing such narratives as that before us, many persons who have a sort of horror of whatever is ardent and elevated in devotion are apt to set the whole to the account of



enthusiasm—to the extravagance of the imagination, not the inspiration of the Spirit of God. To such persons we would recommend the following eloquent and convincing reflections from the preface.

‘I am aware that some will object to the strain of devout ecstasy which characterises the sentiments and language of Mr. Janeway in his dying moments ; but I am persuaded they will meet with nothing, however ecstatic and elevated, but what corresponds to the dictates of scripture and the analogy of faith. He who recollects that the scriptures speak of a *peace which passeth all understanding, and of a joy unspeakable and full of glory*, will not be offended at the lively expressions of these contained in this narrative ; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic merely on account of their intenseness and elevation : provided they be of a right kind, and spring from legitimate sources, they never teach us to suspect they can be carried too far. David *danced before the Lord with all his might*, and when he was reproached for degrading himself in the eyes of his people by indulging these transports, he replied, if this be to be vile, *I will make myself more vile*. That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed ; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and perfect possession ? Why should it be deemed strange and irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable ecstasy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting ? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost opprest with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the Scriptures retain their rank as the only rule of faith and practice ; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway’s will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of Pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that singular combination of humility and elevation, that self-renouncing greatness, in which the creature appears annihilated, and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway’s life, the most perfect form of Christianity : he will find it, not as it is too often, clouded with doubts and oppressed with sorrows ; he will behold it ascend the mount transfigured, glorified, and encircled with the beams of celestial majesty.’

In reading this work many sincere though humble timid Christians will draw conclusions unfavourable to themselves. Because they are so far below Mr. Janeway they will conclude that the "root of the matter" is not in them. To prevent such an unhappy effect the concluding words of the preface ought to be well considered.

'Let me be permitted, however, to observe, that the experience of Mr. Janeway in his last moments, while it developes the native tendency of Christianity, is not to be considered as a standard to ordinary Christians. He affords a great example of what is attainable in religion, and not of what is indispensably necessary to salvation. Thousands die in the Lord who are not indulged with the privilege of dying in triumph. His extraordinary diligence in the whole of his Christian career, his tenderness of conscience, his constant vigilance, his vehement hunger and thirst after righteousness, met with a signal reward, intended, probably, not more for his own personal advantage than as a persuasive to others to walk in his steps. As he was incessantly solicitous to improve his graces, purify his principles, and perfect holiness in the fear of the Lord, no wonder he was favoured with an abundant entrance into the joy of his Lord. *He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap also bountifully.*'

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Art. V *A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society*, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the formation of an Auxiliary Bible Society at Hackney, and completed in an Appendix, &c. Edited by the Rev. H. H. Norris, M. A. Curate of St. John's Chapel, Hackney, &c. 8vo. pp. 440. Rivingtons. 1813.

**THIS** "Practical Exposition" can be viewed in no other light, we think, than as the expiring gasp of a party, which has of late years signalled, or rather disgraced itself, by its strenuous, though happily unsuccessful, opposition to the universal circulation of the Holy Scriptures. That the liberal and enlightened "Editor" will be hailed by his fraternity as a valuable auxiliary we have little doubt: not, indeed, because he has displayed any pre-eminence of talent, or recommended their cause by any force of reasoning, or benignity of temper: he will be admired, chiefly, for a certain adroitness in evading an argument when it presses somewhat too closely upon him; for the facility with which he can mis-state facts, and pervert the meaning of expressions to suit his convenience; for his pertinacity in repeating assertions and reviving objections a thousand times disproved and refuted; for the industry with which he has carried on an extensive system of *espionage* (no matter by what means and agents) upon the proceedings of the Bible Society; and, above all, for the unblushing effrontery with which he imputes the basest motives and most nefarious intentions to its members and advocates—motives



which not even the Daubenys, the Sprys, and the Marshes have chosen to risk their reputation by alledging, though it is probable they will have no great objection to see them brought forward by one of their humbler co-adjutors.

If we glance for a moment at the moral and intellectual portraiture of this formidable champion, as delineated by himself, in the present compilation, we shall find that the prominent feature is zeal; but it is a hideous and distorted zeal, somewhat like the obliquity occasionally observable in the human eye, when it appears to be fixed upon one object, but is in reality contemplating others in an opposite direction; and thus, while the reverend editor is professedly admiring, 'truth' and 'charity,' he is strenuously busied notwithstanding, in devising the most suitable means of restricting pure scriptural knowledge, perpetuating ignorance, and stirring up strife. To his penetration it is not easy to do justice. It is of that romantic order which delights in exploring non-entities. With the amiable Iago, he may "confess"—

' ——— It is my nature's plague  
To spy into abuses; and oft my jealousy  
Shapes faults that are not.'

Others have pretended to discover striking parallels to the plan and proceedings of the Bible Society, in the history of the Puritans: but Mr. Norris finds them in the horrors of the French revolution and Irish rebellion; and has even ascertained that the members of the Bible Society are engaged in common cause with the *Illuminati*—intending, after they have ridden their "stalking-horse," (a term by which he frequently designates the Bible) for a few years, to commit it to the flames! Then again the liberality of our author is quite exemplary. It is true that he is perpetually accusing Dissenters, indiscriminately, of 'a malignant spirit,' that he charges them with persisting in 'illegal and dangerous practices, in defiance both of law and justice,' and that he considers himself bound by his 'ordination vow' to 'have no fellowship with these workers of iniquity;' but then he exhorts his diocesan not to have recourse to 'violent measures,' and satisfies himself with advising his brethren to *out-talk* them, so that 'the tide of popularity may be turned against them, and the plaudits of the misguided multitude converted into the laughing them to scorn.' (p. 394.) With a consistency peculiarly his own, he represents himself as 'one of those divines, whose conscience bears him witness, that with all the fervency he can awaken, he applies continually to all the appointed means of obtaining divine illumination'; and yet vehemently reproves his lay-brother for having 'earnestly and seriously referred himself to God in prayer, that he might be guided and directed in the affair (of the Bible Society) according to his Holy mind and will'; charging

him with enthusiasm as wild and visionary as that of Lord Herbert of Cherbury; and with the presumptuous expectation of 'illapses from Heaven', and 'private revelations,' and repeatedly ridiculing that 'exuberance of zeal' that led him to compassionate the condition of those 'whose souls might be passing into eternal perdition.' Instances of this self-animosity are extremely numerous, but one more shall suffice: Mr. N. subscribes himself 'a dutiful son and servant' of the church,' and yet his whole volume contains a most undutiful condemnation of many of his ecclesiastical superiors, who have thought proper to sanction, and publicly plead for an institution, which, he flatters himself, he has 'demonstrated' to aim at nothing less than the subversion both of the Church and State!

So much for the qualifications of the writer. The following is a brief statement of the circumstances that gave rise to his publication. Towards the end of the year 1812, a gentleman who resides in the author's vicinity, though not a part of his spiritual cure, was suddenly seized with what is elegantly termed a "bible fever;" an "epidemic" malady (to use the language of the Rev. Peter Gandolphy) which first made its appearance at the æra of the Reformation, and which, having prevailed, in a greater or less degree, in all Protestant countries, ever since, has raged in modern times, and in our own region especially, with unexampled violence. It seems that one of the most remarkable symptoms of this pestilence, is, the propensity of its victims to communicate the infection to their neighbours. In the present instance the contagion spread with astonishing rapidity, and threatened to diffuse itself over all that populous district, in which the reverend editor resides. Considering himself, in conjunction with a few others, officially charged with the exclusive superintendence of the spiritual health of that district, his sympathies were powerfully excited, and repeated consultations having been held on the case of these unhappy patients, vigorous and decisive measures were resolved on to restore them to sanity. But whether the present case was one of peculiar obstinacy, or whether these practitioners were destitute of the requisite skill and science, it appears from their own report, that they completely failed; their prescriptions rather aggravated than abated the violence of the disease; in spite of their utmost efforts it took its usual course, and produced its customary effects. Regarding the case however as one of more than ordinary importance, the reverend 'editor' determined to draw up an official statement of it, in an octavo volume of more than 450 pages, the whole forming a complete history



of the "bible fever," from its incipient appearances, to its most alarming crisis.

The contents of this volume are multifarious, consisting of letters, controversial essays, 'documents,' pasquinades, vestry-resolutions, notices of public meetings, hand-bills, notes, sub-notes, illustrations, &c. &c. all thrown together in the most crude and desultory manner, and presenting a finished specimen of the modern art of book-making. The correspondence between the reverend editor and Mr. Freshfield forms the basis of the work, upon which is erected a towering superstructure of 'records of simultaneous movements in other parts of the kingdom, and *parallel* passages from scarce remains of Puritanical History, and from the system of the United Irishmen.' And truly if bold pretensions, and an arrogant tone of self-applause are likely to produce conviction in the mind, (and it is certain they have their effect upon many, who are either unable or unwilling to judge for themselves,) we may conclude this book will be perfectly irresistible: for a more illustrious display of these farcinating qualities it has never been our lot to behold.

Some time before this compilation issued from the press, Mr. N. informed his correspondent that 'the four authors to whom he had before referred had in his judgement *completely exhausted the subject*, and developed *all* the depths of the design, for which reason he *declined reading* Dr. Maltby's pamphlet.' It is in perfect consistency with this, we suppose, that we find him saying in the introduction, that he feels himself under an imperious 'obligation to add one to those who have engaged in the thankless, but he is satisfied most patriotic and charitable undertaking, of exposing the real tendency of the Bible Society to the world,' and that he 'has not swelled the bulk of an already voluminous controversy by an unnecessary publication.' In short his book 'is sent forth to answer the demand of those who call for DEMONSTRATION, and this is its *specific claim* to public regard.' 'It is emphatically what its title sets forth—a *practical* exposition of the *tendency* and *proceedings* of the Bible Society. It is an exhibition of its whole plan *systematically* arranged, and displayed not in theory but in *effect*.' And so well pleased is he with his performance, that he assures the reader, 'the volume increases in interest as its pages accumulate, and that the last portion of it is by much the most important.'

For the information of our readers, (very few of whom, we should imagine, will covet the possession of this literary treasure,) we will extract a few of the accusations with which the Bible Society and its advocates are loaded,

and the species of evidence by which those charges are *demonstrated*.

The first to which we shall advert is unquestionably a most formidable one. Mr. N. accuses the Bible Society of a deliberate and '*systematic*' intention to 'clear all the parishes in the kingdom of their ecclesiastical heads;' of labouring to 'accomplish a compleat prostration of ecclesiastical authority, of setting aside and degrading the divinely constituted order of the Priesthood, and thus of aiming to effect an utter subversion of our venerable establishment.'

Now for the boasted '*demonstration*,' on which the Editor rests 'his specific claim to public regard.' These weighty charges are proved, first, by insinuation. 'Did not delicacy towards brethren,' writes Mr. N., 'forbid it, such a prostration of pastoral feeling might be exhibited in detail, as would demonstrate how low in many instances, through the baneful operation of the Bible Society, the character of the Parish Priest is fallen.' (p. 99, note.) If by the '*prostration of pastoral feeling*' he means as we imagine he does, that feeling of clerical pride and self-importance, that scorns the assistance of pious laymen in the good work of circulating the Scriptures, and resents their interference in the promotion of religious objects, as intrusive and dangerous, we are truly of opinion, that the sooner and the lower such a feeling is '*prostrated*,' the better. But if he would insinuate, that in any one instance the Bible Society has done violence to the Christian feelings of the truly pious and zealous Clergyman, who labours diligently for the instruction of the ignorant, and for the salvation of those "who are ready to perish," we deny the charge, and challenge Mr. N. or any of his coadjutors to bring forward even the shadow of proof.

But in the next place, it should seem, that the obvious and necessary tendency of the indiscriminate circulation of the Scriptures is to '*supersede*' the work of the ministry. Mr. Freshfield has so clearly and satisfactorily pointed out the fallacy of this argument, (if argument it can be called,) in his "Remarks on the Counter-address," that we shall satisfy ourselves with quoting the passage, and leave it to our readers to determine the force of the objection, when fairly stated.

'The British and Foreign Bible-Society is treated as if it were the design of the Institution, and the very purpose of its Advocates, to supersede the office of preaching and the use of all explanatory aids to the understanding of the Bible. The fact is this: the Bible-Society has selected for its *exclusive* object, the circulation of the Holy Scriptures: It has made this exclusive selection, with



the hope,—a hope which has been amply justified—of engaging christians, without any exception, in its support; and thereby insuring a more immediate, extensive, and effectual, circulation of the Word of God. Now if guides and tracts be useful, as expository of the Holy Scriptures, they can only be so (at least in a safe degree,) to those who are already possessed of them: *How, therefore, a society which furnishes the very text, which it is the office of the preacher, and the object of the commentator, to expound, can be designed to supersede both*, is a paradox which I must leave to be solved by those who have had the ingenuity to construct it.' pp. 174—7.

The Editor's quiver of arguments is, however, not yet exhausted. From insinuation and inference, he proceeds to perversion so gross and so frequently repeated, that we are compelled to pronounce it wilful. One instance must suffice of this species of 'proof.' Mr. Freshfield in his third letter to the Editor argues that 'the district in which it was proposed to form an Auxiliary Society had no necessary connection with any parish as a parish; it included the intire of two parishes and part of one or two others; it was therefore clear of any ecclesiastical head, and if rightly considered could not entitle the parochial clergy in any one parish to "deprecate the proceeding," because in opposition to their opinion:?'—and again in the "Remarks," he assigns his reasons for preferring to become a member of an Auxiliary Society to subscribing in London; and adds:

'I prefer the former method to the latter; and as this is a case which does not come within either parochial, pastoral, or episcopal jurisdiction, I must be permitted to follow my own judgement, though it be, which I deeply regret, at variance with the opinion of the vestry, the vicar, and the bishop.' p. 196.]

His antagonist eagerly seizes hold of the occasion which the *words*, but not the meaning, of his correspondent afford, and with a candour and ingenuousness seldom outdone, remarks as follows;

'This is speaking out *plainly*—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. —Let the reader—treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is to "*clear*" all the parishes in the kingdom "of their *Ecclesiastical Heads*:" it is "to save souls from eternal perdition, in a new method which "*DOES NOT COME WITHIN EITHER PAROCHIAL, PASTORAL, OR EPISCOPAL JURISDICTION.*"' p. 74.

Whatever may be thought of Mr. F.'s general argument in either of the above passages, it must we are persuaded

ed, be evident to every impartial reader, that nothing was farther from his intention than the invidious sense, which his illiberal opponent has attached to them. Much less will it be believed, that the fair inference from them is, that the Bible Society is 'proceeding systematically in its work of reorganizing the kingdom and superseding its venerable establishments.' (pp. 74, 75, and 102.)

Among the innumerable *mistatements*, with which this work abounds, we shall select what relates to the last Anniversary of the Hertfordshire Bible Society,—not because it is more incorrect than many others, scattered through the volume, but because we are enabled to confront it with the official statement of the fact recently published by the Committee of that Society. Mr. Norris's account is as follows.

'At the last Anniversary of the Hertford Auxiliary meeting, held on Whit-Monday, one of the speakers (whom he describes in another place as *patronizing* the Society by his *eloquence*) made this avowal; That he did not support the Bible Society on the ground usually taken. He did not, nor could he think, that many could believe the Bible to be the work of inspiration; he mentioned the Song of Solomon, and some part of the Gospels as mere human inventions; and then said, that he patronized the Bible Society because he thought IT WOULD OVERTHROW THE ESTABLISHED CHURCH. Some disapprobation being expressed at this, another Speaker got up, and declared himself a zealous supporter of the Bible Society, so much so, that he had travelled forty miles to be present at the meeting, but that he would not go one mile to take a stone from a steeple, as he considered that but a SECONDARY object.' p. 98.

Now from the printed report of the Committee it appears that the arrogant youth, whom Mr. N. has chosen to dignify with the title of an 'eloquent patron' of the Institution, began his intemperate harangue with proclaiming himself a decided enemy to it; and that no consideration, under present circumstances, could induce him to lend it his *support*. The hope that it would destroy the Established Church was the only thing that could lead him to think favourably of it. But this, he added, was entirely overborne by his objections on another ground, namely, that it circulated corrupt versions of the Scriptures. He demanded whether any man could believe in the Inspiration of Solomon's Song, and the two first chapters of Matthew and Luke; and was proceeding in this strain of oratory, when he was called to order by Professor Dealtry, Mr. N. Calvert, and Mr. King Fordham, uncle to the speaker, whose temerity was chastised, as well as the sense of the meeting most decidedly expressed, by his being



literally *hissed down*, by the universal execrations of the meeting.

The other speaker referred to (Mr. George Clayton, of Walworth), said, indeed, that 'he would not stir half a mile from his door to assist in the demolition of the Church; no, not to remove one stone of the venerable fabric?' but the additional clause emphatically stated by Mr. N. ('which he considered but a *secondary* object') is the creature of imagination, wickedly fabricated, by one of the author's partisans as remarkable for disingenuousness, and as skilful in misrepresentation, as himself.

At page 277, Mr. Norris misrepresents another advocate of the Bible Society, who spoke at the same meeting, by another of his favourite *on dits*.

'At the anniversary Auxiliary meeting, at Hertford, a learned Doctor is reported to the Editor to have concluded a long speech with *these very words*: "I earnestly recommend the Society to the Ladies, for if they are active in its cause, *God will be their lover*." If English females can hear this without disgust and horror; this alone might supersede all further testimony of the baneful operation of the Bible Society.'

Here again the recent publication of the Hertford Committee enables us to confront the base mistatement of Mr. Norris. The speaker above referred to, is Dr. Gregory, of the Royal Military Academy, who concluded his speech in the following language:

'One word to the ladies, who grace these assemblies with their presence, and I have done. We owe much to your continued approbation, and your unwearied exertions in our cause; and while we acknowledge our obligations, we entreat your future assistance and support. You need no arguments to incite you to perseverance; and if you did, I could not present more forcible ones than are contained in this single sentence of *Tertullian*;—"Continue to adorn yourselves, as I trust you have done with the silks of uprightness, the fine vestures of piety, the purple of modesty," jewels formed of the blessings of those who are ready to perish;—"and thus beautified, God himself will be your lover."\*

Now, if Mr. Norris did really receive his perversion of this conclusion of Dr. Gregory's speech, in an epistolary communication, we should have some curiosity to ascertain whether his correspondent be the *beadle* of the Corporation of Hertford, or the *sexton* of the parish; because we apprehend no man of higher literary attainments, could be so tasteless as not to admire the elegance of the passage quoted

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\* Tertull. de Cult. Fæmin. lib. ii. cap. 13. ad fin.

from Tertullian. But, whether the statement be from Mr. Norris or from his valuable and honourable friend, the want of candour must be shocking, which could omit to ascribe to one of the most celebrated fathers of the church, language which was unequivocally imputed to him in the delivery,—and which could pervert an obvious exhortation to works of piety and benevolence *in general*, into a solicitation in favour of one object alone.

After these specimens, it must be manifest that Mr. Norris does not hesitate to misrepresent the Bible Society, and its advocates, either upon no evidence, or upon bad evidence; and that his want of honest scrupulosity in this respect, renders it perfect insanity in any one, to trust him an inch farther than he can trace him.

Should, however, all these striking evidences fail of producing conviction, should wilful misrepresentation, both in our author and his agents, be deemed insufficient to satisfy the 'demands of those who ask for *demonstration*,' there remains one more irrefragable proof that the Bible Society aims at the destruction of the Established Church, viz. the shameful profanation, or, to use the author's favourite term, '*deseccration*' of sacred edifices, to which it has led, and of which he has recorded some very affecting examples. 'At Spitalfields Church,' in particular, 'in which a meeting was held for the formation of a Bible Association, (Sep. 20th,) the desecrated edifice resounded with continual clapping!'\* while 'at Bishopsgate Church,

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\* How happy it is for Mr. Norris, that he lives in the 19th, instead of the third and fourth centuries. Notwithstanding his parade of scraps from Cave's *Historia Literaria*, Theodoret, &c. we apprehend he does not know that in those early ages, *clapping* was not confined to a single church. If he doubts our word, we refer him to the works of Jerome, Gregory Nazianzen, Sidonius Apollinaris, and Isidore of Pelusium. Or, since a man of such undoubted orthodoxy as himself must be in the frequent habit of consulting St. Augustin, we recommend him to expunge from his copy, the following proofs of the "*deseccrated*" intellect of that Holy father:—"You *clap* the preacher of the word, (says he) but I desire the doer of it. Those *acclamations* are but the leaves of the tree, I desire the fruit of it. I would not thus be praised by evil livers; I abhor it, I detest it; it is a grief to me, and not a pleasure. But if I say I would not be *applauded* by good livers, I should speak falsely: if I should say, I desire it, I am afraid of seeming more given to vanity than solidity. What, then, shall I say? I neither cordially desire it, nor perfectly refuse it. I do not desire it absolutely, lest I should be ensnared by human praise: nor do I utterly refuse it, lest I might



where a similar meeting was held, the *chandelier* was made to give place to the convenient elevation of the Chairman upon the hustings with which that sacred edifice was *desecrated*.' Another allegation, of a most formidable description, we give in the author's words.

'It has that in its composition which will lure into it, not merely Christians of every denomination, but Jews and Mahometans,—nay, even Deists and Infidels: and will thus congregate, without all question, so formidable a confederacy, and one so precisely the counterpart of that, in the toils of which the martyred Sovereigns, both of England and of France, were taken; that reflecting upon these instances of successful treachery, it is scarcely possible to avoid the inference from past experience of this kingdom's present perilous condition; or to repress the apprehensive exclamation of the rulers of Jezreel. "Behold two kings stood not before it, how then shall this country stand?"' p. 390.

In confirmation of this charge, he brings forward a most overwhelming mass of evidence, made up of 'apposite quotations' from Leslie, Dugdale, and Bates, on the 'Troubles of England,' Edward's Gangræna, 'a Gag for the New Gospel,' and 'Answer to the late Gagger of Protestants,' with many other choice remains of Puritan history—besides those extracted from Robison's *Proofs of a Conspiracy*, &c. 'Barruel's *Memoirs of Jacobinism*,' 'History of the Irish Union,' &c. &c. the relevancy of all which references seems to consist in their being as far removed as possible from all connexion with or bearing upon the agitated question. If it were practicable to treat a charge like this gravely, it might be worth while to ask this alarmist, whether he can for a moment suppose his readers so credulous, or be so credulous himself, as to believe that their Royal Highnesses the Dukes of York, Kent, and Sussex, almost all the Ministers of State, a great part of the nobility and gentry of the land, a majority of the Irish prelates, and a considerable proportion of the English (to say nothing of a sect, distinguished by their pacific principles and habits, the Society of Friends, who have been the earliest, warmest, and most active promoters of the Institution)—that all these are positively leagued together in a 'formidable confederacy, precisely the counterpart of that in the toils of which the martyred sovereigns of England and France were taken.' If it be so, if the crown be really thus beset by such a host of traitors—traitors planted so near to the per-

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be thought indifferent to the good will of those to whom I preach." (Aug. Serm. 19. de Verbis Apostoli:—Serm. 5. de Verb. Domini:—Hom. 25. ex 50.)

son, and standing so high in the confidence of the Sovereign—our case must be desperate indeed ! Yet such are the ravings which Mr. Norris dignifies with the name of *demonstration* !

There is one objection, on which the Editor lays great stress, and the only one which we are disposed to treat seriously ; we mean that which relates to the co-operation of persons denying the fundamental articles of the Christian faith, and the mischievous effects which have already arisen from this coalition. We are the rather inclined to enter into this discussion, as it is not improbable that some truly pious and excellent members of the Bible Society are apprehensive of danger from the same quarter. It is alledged by Mr. N. that

‘ The conciliatory spirit of the Society with respect to Socinians is carried beyond the mere tacit acquiescence in their admission, even to the *inviting them to associate*, to the *smoothing down every obstacle* to their fraternization ; nay to the eulogising them “ *for making “sacrifices”* stated to be “ *perhaps not trivial*” in so far conceding their own religious scruples as to *take part in the dissemination of the Scriptures according to the authorized version* : and this eulogy is passed upon them, not by an ordinary Member of the Society from whom it can disengage itself by disclaiming all responsibility for his opinions ; but *by one of the Legates a latere of the parent Institution*, and that too in his *Legatine capacity*, assisting, *by special delegation*, at the *encœnia* of a newly organized dependency, and in his *official declamation*, brought with him ready prepared for the occasion.”

A note at the bottom of the page interprets these mystical terms, which otherwise must have been perfectly unintelligible, and informs the reader that Mr. Hughes at a Bible Society Meeting, at Yarmouth, mentioned in terms of commendation, one religious sect, a large portion of whose members had made a sacrifice, which perhaps was not trivial ; ‘ they believed that many errors of translation were to be found in the authorized version of the Scriptures, and had accordingly published a version of their own ; but here they had given up that particular opinion, and had come forward as advocates for the distribution of that translation of the Bible, in which they believed some errors were to be found.’

The melancholy effects which have in part arisen from this combination, are thus stated :

‘ The influence then which the Bible Society is likely to have upon the Christian faith is now pretty well ascertained ; for till its institution Socinians were as the Ishmaelites of the Christian dispensation : they excommunicated as *idolaters* all professors of Christianity but themselves, and every other denomination of Christians excommunicated them as “blasphemers of that worthy name whereby we all “are called,” as “enemies of the cross of Christ,” as “denying “the Son, and therefore not having the Father :” nay, with such general abhorrence was this pestilent heresy contemplated, that it



lands, proscribed not merely by Ecclesiastical Law, but by Civil Legislative authority, and by successive Royal Proclamations.

‘But now this proscription is in effect superseded, for in the Bible Society those who in the Unity of the Godhead worship the Son, and the Holy Ghost, equally with the Father, and those who degrade the Son to a level with themselves, and the Holy Ghost to a mere quality or attribute, mix indiscriminately together, and the effect, as Mr. Freshfield states it, is that “having a common object they pursue it, and become familiarly acquainted with each other, and that jealousy essential to preserve the full difference and distinction is softened down into indifference and passes away; or, in other words is found to proceed from *mutual ignorance*, and not to be warranted by actual experience, and the prejudice dies a natural death.” This is the admission of a founder and most zealous advocate of the Bible Society, who both at Hackney and at Huntingdon has stood prominently forward in the formation of Auxiliary Societies in concert with avowed Socinians: and when applied to that particular class of associates it amounts to this; that the standard of the Christian faith, within the limits of the institution, is lowered down to the Nadir point of Socinian neutrality.’ p. 227.

It is scarcely necessary to notice here the extreme unfairness of applying remarks which Mr. F. made with reference to the lesser differences between those who are perfectly agreed in the grand essentials of Christianity, to a subject of a very different nature, and which he would defend by very different arguments. We may also, add, that Mr. Hughes’s speech, at Yarmouth, even as it is reported, is so commented upon, as miserably to distort the sentiments conveyed by the Report. And, we further know, that the Yarmouth Report is extremely incorrect, not only in the detail of Mr. Hughes’s speech, but in that of some others delivered on the same occasion.

Again: so exceedingly eager is our author to catch at every twig, real or imaginary, by which to sustain his baseless assertions, that he has, either ignorantly or wilfully, mistaken for sober argumentation what was merely intended for a flight of ironical declamation. The Rev. Mr. Thorpe, in an eloquent speech delivered at Bristol, expressed himself, evidently in terms of sarcasm, as follows:

“Deism is a tare which flourishes only in the field where the seeds of Christianity have previously been sown. Hence, (he proceeds) a sensible Deist, conscious of the insufficiency of philosophy to promote his designs, must be a friend to the spreading of the Gospel in Pagan nations. Idolatry with its sanguinary rites being overthrown, the lurid gloom of superstition dispersed, and the notion of the *one God* generally established, then is the time for the Deist with his false philosophy to work, persuading mankind that this knowledge is the offspring of nature alone, and that revelation is unnecessary.”

Thus he adds, (and Mr. N. seems resolved that the sentence shall lose nothing of its importance from the absence of italics and capitals,)

“ *Infidelity* may look favorably on *the dispersion of the Bible*,  
“ hoping thereby that *its interests* will be eventually promoted by in-  
“ troducing THE GOLDEN AGE OF REASON THE MILLENIUM OF  
“ INFIDELS.” p. 236.

From all which the editor most logically infers, that

“ The Society whose cause Mr. Thorpe undertook to advocate, arrogating to itself the office of preaching the Gospel to the world, *not only invites the open enemies of that Gospel to come into its bosom and to assist in the work; but holds out to them the facilities which it generates for carrying on their hostility, and the complacency with which it contemplates their attacks, as inducements to accept the invitation.*”

It would be worse than trifling with our readers to spend one moment in animadverting upon such malignant absurdity.

The course which Mr. N. has followed in ‘*demonstrating*’ the preceding statement is, in the first instance, to establish by numerous proofs, (what none would have thought of disputing,) that the Socinians of the present day are unusually zealous for the propagation of their religious tenets. The publication of a *soi-disant* “Improved version of the New Testament,” of mutilated editions of popular theological treatises, and of tracts, catechisms and hand-bills, fraught with the most pernicious errors, and designed to pour contempt on doctrines which we hold most sacred—the establishment of what are called “religious conferences,” but which in reality are public disputations on controverted points of theology—the attention paid by the sect to the education of the children of the poor, and their endeavours at the same time to initiate them into the mysteries of the Socinian faith;—these and many similar facts are amongst the proofs adduced by our author of the party zeal and activity of a sect, which he affirms to be ‘striking daily, with measured blows, at the very vitals of Christianity.’ The *major* proposition having been thus established, Mr. N. proceeds to the *minor*; viz. that the Socinians in general, and especially the teachers of the sect, have associated themselves with the Auxiliary Societies, patronize them by their subscriptions and by their eloquence, and in some instances are enrolled amongst the number of Vice-Presidents.’ Thus far the Editor’s argument goes on smoothly. But will any rational mind be prepared to jump from these premises to his somewhat staggering conclusion, that the result of this coalition on the part of the Bible Society must be indifference to every religious opinion, and the substitution of Socinianism for pure and perfect Christianity! Surely it was necessary, in order to complete his ‘*proof*,’ to shew, either that the authorized version of the Scriptures is rendered corrupt and per-



icious, by being purchased with the contributions, or distributed by the hand of a Socinian; or that the Society has been prevailed upon by its new patrons to circulate copies of the "Improved Version," in violation of their fundamental principle of union; or that this coalition furnishes the adversaries of evangelical truth with injurious weapons they did not before, and could not otherwise, possess; or, at least, that some persons have been proselyted from Orthodoxy to Socinianism, in consequence of this co-operation. Not the semblance of any attempt, however, is made by the author to establish any one of these prerequisites to his conclusions: and we will venture to add, if his temerity had led him to the trial he would have completely failed. On the contrary, we are firmly persuaded, that the coalition must be productive of great, if not unmixed good, and that it is one of the results of the Bible Society, in which all who are cordially attached to evangelical principles have reason to rejoice. As we have no wish to imitate Mr. N. in imputing unworthy motives and dark designs to the Socinians who have co-operated, we think that both candour and justice require us to give them credit for acting upon a principle, which several of their leaders have openly avowed. They profess to have been induced to lend their assistance to the Society as the only probable or effectual means of circulating the Scriptures throughout the world; preferring, upon the whole, that the poor of their own and of foreign countries, should be put into possession of the Scriptures in a form which they consider corrupt, and by means of a version which is directly opposed to their tenets, to their remaining altogether destitute of the sacred oracles. And must it not be admitted by every candid mind that this principle is commendable? Does it not shew a disposition, (which, where ever it may be found, is praise worthy,) to concede in some measure the interests of a party to the good of the whole. May not this be contemplated as a blossom of virtue, expanding indeed in a cold and barren clime, but which, unless nipped by the chilling frosts of bigotry, may hereafter ripen into the "fruits of righteousness?" Besides, if Socinians are thus active in propagating their religious opinions, is it not better that their pernicious tracts, and erroneous statements should be accompanied with an antidote so powerful, a corrective so excellent, as the authorized version of the Scriptures, instead of being suffered to work out *alone* their full measure of evil? Could any one have devised a more effectual means of counteracting their baneful consequences, than that of placing by their side an uncorrupted copy of the word of God? And is not an important point gained, if those who are thus indefatigable in promoting, what we believe to be, dangerous and destructive errors, are also induced, by whatever motive, to neutralize the mischief, by promoting also the circulation of the Scriptures of truth

Again, if there be a disposition amongst many of the opulent members of this body to appropriate a portion of their substance to religious uses, ought not the friends of evangelical truth to rejoice, that a part of this is diverted into an useful, which would otherwise have flowed in a pernicious channel; that a Society has arisen so winning in her aspect, and so benevolent in her character, as to constrain even the adversaries to the cross of Christ to promote her interests and further her designs, instead of applying all their resources to the propagation of error; and, finally, that by their co-operation in this Society, "Christ crucified" will be *virtually* preached by thousands of those who degrade the Son of God, by refusing him divine honours? But we may pursue the argument further and prove that, upon the recognized principles of the opponents to the Bible Society, this measure, instead of being friendly must be fatal to Socinianism. Mr. Norris's great oracle, Dr. Marsh argues that members of the Church by merely belonging to a Society which circulates the Bible *alone*, will gradually neglect to distribute, become indifferent to, and finally reject the Liturgy; from all which, he predicts the Church's downfall. Now, if this reasoning will apply in the one case, why not in the other? The "Improved Version," Socinian tracts, &c. &c. are to the members of that denomination, what the Liturgy is to Church-men. Consequently, if Socinians belong to a Society which circulates the Bible *alone*, and that Bible, too, directly opposed to their creed, will not the result be, that they will gradually neglect to disperse their "improved" version, will soon become indifferent to these interpreters of their system, till, at length, they all consent to embrace the orthodox faith! Not being disciples of Dr. Marsh ourselves, we cannot say we are prepared to anticipate so extensive a result; yet we think its consequences cannot fail to be beneficial to the cause of truth and holiness, and therefore unfeignedly rejoice in it.

Unwilling as we are to extend this article, which has already occupied more space than we intended, we cannot forbear to state the above argument in another form. Suppose the British and Foreign Bible Society were to circulate the "New Version," instead of the authorized translation of the Scriptures, would not Mr. N. deem this a just ground for the most serious apprehension, that the cause of evangelical truth was hastening to ruin? But if from such a measure imminent danger would arise to that system which we believe to be "the truth as it is in Jesus," is not the inference grossly unfair—is not the argument wholly inconclusive—which assumes, that Socinianism will derive *strength* from the efforts of its advocates to circulate a Version of the Scriptures, as much opposed to their theological tenets, as the New Version, to the orthodox faith? In the supposed case, the Socinians would be furnished with a mighty engine of mis-



chief; but in that which is acted upon by the Bible Society, they are using a weapon which is likely to pierce the hand that employs it. In the former case the Society might be compared to the upas-tree diffusing death; while in its present form, we see a plant of paradise,—its root firm and deep, its branches luxuriant, its fruit abundant. We confess that something far more convincing must be produced, than the inuendoes and invectives, the suspicions and falsehoods, the pompous bluster, and empty declamations, which make up this volume, before we shall be induced to cherish the cruel desire, that this tree might be torn up and withered, rather than behold a few of the adversaries of evangelical religion reclining beneath its shadow.

To recur one moment to the arguments and expressions of different advocates of the Bible Society, (from which we have diverged for the purpose of repelling the objection that has been made on account of the occasional co-operation of Socinians,) let it be observed, once for all, that a defender of the cause and objects of this excellent Society need not attempt to justify all that is said or done, at the several public meetings; and that it is the height of disingenuousness to draw an argument from that source against the Institution itself. So far as a careful perusal of the various publications of the Parent Society, and its several Auxiliaries, will enable us to speak, we do assert, without fear of contradiction from any competent and candid judge, that there are no free and deliberate assemblies in this country, in which there have been fewer deviations from sound argument, fewer extravagancies of sentiment advanced, and fewer stimulants to any censureable or even questionable course of conduct, than in the meetings of the Bible Society. Nay, we will go farther, and say, that if we wished a sensible and liberal Chinese or Mussulman, to see what tendency the Christian religion, as sanctioned and established, in the freest even of Protestant nations, had to liberalize the views, to expand the faculties, to fill the soul with generous and noble sentiments, and to engender a manly and pious eloquence, among a people naturally taciturn, we should request them earnestly to peruse the speeches which have been delivered in almost every part of the kingdom in meetings convened in aid of the Bible Society. But suppose the fact were otherwise; and that much which was nonsensical, impolitic, and unwise, had been uttered at the Bible Society meetings? What then? Is that Society, and that *alone*, to be tried by this unnatural test? Is the Bible Society, and no other, to be decried, and maligned, and misrepresented, because all its advocates are not the wisest and most discreet men upon earth. Let the Marshians and Norrisians bring the Bartlett's Buildings' Society to the same touchstone, and there try the feelings and drivellings of its advocates, the Nolans and the Sprys, *et id genus omne*. Let them ponder

over the sapient questions of that reverend body at their dreaming meetings. "Did not the clock strike one?"—"No."—Then a dead silence of a quarter of an hour.—"Hark! was not that the sound of a horn?"—"Aye, aye," (says a third) rubbing his spectacles, "there's more news from the allies. Let's adjourn the meeting, and make haste to the Chapter Coffee House." Now admitting this to be (as we understand it is) a correct description of *some* of the committee deliberations of that venerable body; still would not it be the extreme of unfairness, to argue thence that the Society never *had* done, nor ever *could* do good. If Mr. Norris be not yet convinced of his shockingly uncandid mode of procedure, let him apply the same test to the Church of England: let him consider how idly and ignorantly, and absurdly, its cause has been advocated by *some* of her well-intentioned children; and if he be not prepared to admit as an irrefragable consequence, that the tendency of the Episcopalian church Government, is to produce weak and puerile reasoners, let him blush at his own folly (to employ no stronger term) in imagining that an English public is to be cheated into the adoption of a mode of warfare upon this noble benevolent institution, which if received generally, would serve equally to attack all its most venerable, laudable and beneficial establishments, and even the British Constitution itself.

Before we drop this volume into the 'oblivious pool' we wish just to apprise our female readers of their obligations to its author. Amongst the multitude of his 'demonstrations' he has 'demonstrated,' that they have been in every age the ringleaders of mischief! He reminds them that *they* were first in the transgression—that the Old Testament abounds with proofs of *their* malignant influence—that in the 'beginning of Christianity, "devout and honourable women" stirred up a persecution against the apostles—that *women* were the chief fomenters of the Arian heresy—that they have been the principal supporters of Popery—that they were the most boisterous of the Puritans—that they were the most mischievous of the modern philosophers—that they are now the chief promoters of Socinianism—and, to complete the catalogue of their crimes, that *they* have been uniformly the warmest supporters of the Bible Society, though he conceives that intricate question to be as far beyond the depths of their understandings as the speculative subtleties of modern Unitarianism!

We most earnestly hope our reverend author is not 'married to a shrew,' that he should thus speak of the fair sex. For, that he did not *always* so describe them, is evident from the following passages, taken from a sermon he published in the year 1801:



‘ If instances are sparing in the Old Testament, no sooner do we open the New, than we see the FEMALE CHARACTER *shining as in a blaze of light, without a single spot to sully or obscure its lustre* : for the instance of Herodias and her daughter cannot be considered as an exception, inasmuch as they lived under the law, though their names are mentioned in the gospel ; and Sapphira, though indeed an example of the weakness of the sex, in that she *agreed with her husband*, is yet perfectly free from the imputation of having been his tempter ; Ananias contriving the deceit, and then prevailing with her to assist in practising it upon the Apostles.’

‘ And does not St. Paul, suppressing altogether the names of Timothy’s paternal ancestry, hold up his grandmother Lois, and his mother Eunice, to our everlasting remembrance, as those to whom, under God, his perfection is solely to be attributed ?’

‘ And lastly, whilst there are multiplied examples of *men* apostatising from the faith in the hour of trial ; is it not recorded of WOMEN by St. Paul, that they *would not accept deliverance from death* ; that thus bearing the most illustrious testimony to the truth of the gospel, they might both *obtain a better resurrection* themselves, and win the more converts to embrace it ?’

‘ It is not to be expected that the gospel, of which Christ is the object designed continually to be kept in view, should state particularly the effects of this *overpowering excellence* ; but the care of the female members of the infant church would not have been looked upon as a matter of such moment, as both the history and epistles represent it, had not they contributed very greatly, by their *attractive piety*, to the advancement of the christian faith.’

We have now done with Mr. Norris. But we cannot terminate the present article without saying a word or two relative to his truly respectable opponent. It is due to the character of Mr. Freshfield to remark, that he did not thrust himself into a correspondence with this officious zealot, but was drawn into it. Mr. Freshfield’s letters, though written in haste and not intended to meet the public eye, prove clearly that their author is a man of acuteness, of reflection, of liberality, and of piety ; and if, as we suspect to be the case, Mr. Norris has published Mr. F.’s letters without obtaining his consent, or at least without giving him an opportunity of correcting them, still their author will have reason to rejoice that they serve as an antidote to ‘ the bane’ administered by the busy ‘curate of St. John’s chapel, Hackney.’

Art. VI. *The Divine Institution of the Christian Ministry*, a Sermon preached at the Visitation of the Rev. the Archdeacon of Leicester, in the year 1813, and published at the request of the Archdeacon and Clergy. By the Rev. John Fry, A.B. Rector of Desford, and Chaplain to the Right Hon. Lord Viscount Ranelagh. 8vo. pp. 48. Hatchard. 1813.

Art. VII. *A Sermon preached in Trinity Church, Coventry*, on June 29, 1813, at the Archdeacon's Visitation. By the Rev. John Marriott, M.A. late Student of Christ Church, Oxford; Rector of Church Lawford, Warwickshire; and Domestic Chaplain to His Grace the Duke of Buccleugh. Published at the request of the Rev. Charles Buckeridge, D.D. Representative of the Archdeacon at the Visitation, &c. second edition, 8vo. Price pp. 34. Hatchard. 1813.

Art. VIII. *An approved Ministry the Church's Shield and Glory*: a Sermon preached at Kettering, on June 29, 1813, at the Visitation of the Lord Bishop of Peterborough. By the Rev. Charles Pryce, M.A. Vicar of Wellingborough. Published by his Lordship's command, &c. 8vo. pp. 46. Rivingtons. 1813.

**W**HATEVER offences may have arisen from the divisions of the Christian world into so many sects and parties, we are persuaded that the allwise Providence which has permitted the evil, has over-ruled it for the production of greatly preponderating good. To us it appears but the natural result of the free operation of those principles on which the Reformation itself was founded. "All colours," observes Lord Bacon, "will agree in the dark;" but the light of truth passing through mediums so differing as the minds of men, assumed of necessity a variety of colours, giving birth at the same time to a number of fantastic shades which shrink and vanish as the day advances. The reason that "quarrels and divisions about religion were evils unknown to the Heathen," admits of a more general application: it was because "the religion of the Heathen consisted rather in rites and ceremonies than in any constant belief." In proportion as religion becomes the matter of earnest attention and ardent feeling; in proportion as men rise above the forms in which the reality is embodied, it becomes probable that their varying prejudices and associations will give a different shape and bias to their opinions. The great evil has been, that they have ever been prone to lay a greater stress upon these differences themselves, than upon the principles of which they formed the external modification. The very ardour and sincerity of the attachment of some to those truths which they felt to be of essential importance, made them dispute with indiscriminating fondness for whatever was only in imagination identified with them. In those long and fearful slumbers which have, at differ-



ent periods, sealed up the energies of the national church, while the semblance of death was on her features, she has still maintained an unrelaxing grasp of the idle symbols of external distinction, while the glory was departing from her. That she has ever awakened from those slumbers is to be ascribed instrumentally to those very dissensions which she has deprecated. Whatever be the sin of schism, a subject on which the greatest misconception still prevails, the sin of formality is far more loathsome and deadly. The turbulent excess of vital energy is less to be dreaded than the quiet sleep of lethargy. If Christ has been preached of contention, let us still rejoice that Christ is preached. It deserves the consideration of those pious members of the establishment, who so pathetically lament the extent of separation, what would, in all probability, have been the present state of the church, had not this external diversity of sects subsisted : while at the same time the circumstance of their number and diversity, by precluding a combination against the church, which would naturally have taken place, had not *principles* instead of *power* been their object, has saved the country from intestine discord, and been the preservation of the establishment.

The church *has* awakened. His be the praise, who by instruments despised of men but fitted to his purpose, works the gracious counsels of his will. It is an event in which every good man must sincerely rejoice ; for she has awakened not to renew the mad pretensions of papal supremacy, not to wield "the sword of Mahomet," but to put herself at the head of these of every name and order who have leagued against the common foe, and to do her part in the repair of that one Jerusalem, where all the tribes shall one day be reunited under their shepherd-king. It is indeed a new era, distinguished not more by its grand occurrences, than by that practical recognition of general principles relating to the social and eternal interests of man, hitherto admitted in theory only, which has united the Christian world. Men begin to see that the spirit of chivalry, which first appropriated beauty to the particular standard of an individual, and then tolerated no rival, is not the spirit in which truth is to be served and defended ; that truth itself is not more important than the spirit of truth, and the dispositions which correspond with it. Men begin to learn that it is possible, that it is noble, that if they would approve themselves Christians, it is necessary to be and admit of rivals without animosity, and opponents on certain points without hostility. We hail the appearance of such publications as these, and congratulate the church on the pledges which they give of her extending usefulness and prosperity. It is a pleasing circumstance, that three Visitation Sermons, preached within the same month, in

the episcopal jurisdictions of Lincoln, Coventry, and Peterborough, and published at the request of the auditory, should have for their common subject, the responsibility of the pastoral office, and the duties of the Christian minister. We were particularly struck with the eloquent manner in which the necessity of a personal experience of the efficacy of divine truth is insisted upon.

‘ The best preparation for teaching others, is thoroughly to learn the lesson ourselves. Surely he will lay open the deformity and deceitfulness of sin with the most convincing power, who has had the deepest views of his own sinfulness: he will display the extent and spirituality of God’s law most effectually, who has seen most clearly its condemning force: he will exalt the cross of Christ most devotedly, who has felt most strongly the value of that rich sacrifice, of which it was the altar: he will set the power of divine grace in the most consolatory and encouraging point of view, who has drunk most freely of its refreshing streams: he will place the “glory that shall be revealed” in the most alluring light, who has a lively hope of being “a partaker” thereof: he will most feeling delineate the beauty of holiness, who is himself most deeply enamoured of it; he will speak the truth in love most effectually, who “bears his message written on his heart;” and has imbibed the true spirit of love at its only source.

‘ The master of rhetoric has taught us, that “no one can be truly eloquent upon a matter with which he is unacquainted;” and one, who had access to a source of eloquence beyond the reach of art, has well said, “Cold and lifeless, though never so fine and well-contrived, must those discourses be, that are of an unknown Christ;” and we may add, that are preached by those of whom Christ shall declare, that “he never knew them.” *Marriott’s Sermon*, pp. 23—4.

‘ There is, if I may borrow the allusion, a divine harmony in religion which requires a peculiar faculty of the mind, in order to a proper susceptibility of its effects. Science may calculate its proportions, and transcribe and demonstrate its laws; but without that special gift and endowment, no art or human studies can enable us to appreciate its excellencies, or enjoy its sweetness, or so to strike the sacred lyre, as to diffuse the melody of grace into the hearts of others. Admitting, that, through the efforts of learning successfully applied to the bible as its object, and of science rightly so called, the gospel scheme of salvation is become properly understood, as to its theory: yet will he be persuasive with men to flee from the wrath to come, whose seared conscience never knew the terrors of the Lord? Or he that never bewailed for himself, that he was a miserable sinner, and in his wretchedness felt himself to be the object of his tender pity, who bindeth up the broken-hearted;—will he do justice to the theme of grace, will he be likely so to describe the methods of mercy as to release the doubting, and to charm with its report the sturdy heart of the rebellious? Or what shall he say of heavenly peace and love, unless heavenly peace and love have been shed abroad in his heart by the Holy Ghost that is given unto us? Or,



how shall he comfort them that are in any trouble, except with the same comfort wherewith he is comforted of God? Or be a helper of the people's joy, when he has in his own heart no seal of the spirit of promise, no earnest of the heavenly inheritance? For all these purposes, indeed, no truths are wanting, but such as holy scripture teacheth. Yet the life, and the power, the experience and the communion, must come from the inward working of the Holy Ghost: both upon the teacher and the taught; and especially upon the teacher, for the sake of the taught. This is that "marvellous," "healthful spirit of grace," which we supplicate, in our daily service, to fall, as a "continual dew" upon our "Bishops and Curates, and the congregations committed to their charge," and without which we hope not to be able "truly to please God." *Fry's Sermon*, p. 31, 32.

'To "APPROVE OURSELVES" IN OUR HIGH CHARACTERS "as ministers of God," and with this intent, is to evince the most zealous attachment to the duties of our profession, and the most lively sense of our obligations strictly to fulfil them. It must be seen that we are earnest in the business we are engaged in. It must be visible that we ourselves believe what we wish others to believe: that we ourselves practise what we would have others practise; that our hearts are devoted to our Master's service, to the promotion of his Church's prosperity and glory. By conduct like this "through manifestation of the truth, we must commend ourselves to every man's conscience in the sight of God; that they which are on the contrary part may be ashamed "if they alledge aught against us." This will be the effectual way of silencing the tongue of calumny, and exculpating the ministry. If we are witnessed providing instruction for the ignorant in the principles of "pure and undefiled religion," feeding the souls famishing for the bread of life, supplying the wants and necessities of the poor and afflicted, raising the soothing voice of consolation over the drooping mourner, becoming a father to the fatherless, and a friend to the widow;—if "in doctrine we display uncorruptness, gravity, sincerity, sound speech, that cannot be condemned;" "speaking as the oracles of God, and ministering as of the ability which he giveth;"—if further, we endeavour to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity;"—if we labour in this manner to "declare the whole counsel" and "to do the will of God, it will be known of the doctrine whether it be of God." If such be our conduct, we need not fear the consequences of "giving offence;" we shall create no enemies by "speaking the truth in love;" we shall rather be hailed with the cheering exclamation of the Prophet: "How beautiful are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth Salvation!" *Pryce's Sermon*, p. 30, 31.

The following passage from Mr. Fry's Sermon, which breathes throughout a spirit of liberality and heartfelt piety, appears to us strikingly beautiful. After recurring to the solemn language of the Ordination Service, he adds:

‘ Surely, the stoutest heart amongst us must tremble with fear, at the declaration contained in these words!—at a sight of the awful responsibilities which we have taken upon us! How dreadful *after vows to make inquiry!* Alas! for our inconsiderate zeal! Ah, why must we ask permission to walk upon the waves, as we saw our great Master doing?—And now, the threatening danger alarms.—There is no retreat. *Lord, help, we perish!!* Yes! and all the hope of the boldest amongst us must hang at last upon His outstretched arm, who raised up the sinking Peter. We ought too, when we feel tempted to despair, to hear the gentle reproof of the Saviour: *O, thou of little faith, wherefore didst thou doubt?*—Perhaps our zeal was indiscreet. But if He answered its importunate prayer, and bid us *come*, he will not leave us nor forsake us.’ p. 10.

We should be glad, if our limits permitted, to multiply our extracts, though their force is much increased by the connexion in which they occur. True Eloquence does not consist in a series of striking or brilliant remarks, but in a sustained tone of argumentative appeal to the understanding and the heart. We must content ourselves with giving two passages from Mr. Marriott’s Sermon; the one of the most animating kind, the other appealing to the fears of his auditory, in words which one would think, if language could possess such efficacy, must have secured for themselves entrance into the heart.

‘ But to enter minutely into the nature of these duties would lead us into too wide a field; suffice it to say, that the “ministry of reconciliation” being entrusted to us, the object of our ambition should be nothing short of reconciling to God every soul committed to our charge. Does this appear a visionary hope! Suppose it to be so; who ever attained to any thing great, that did not aim somewhat beyond his reach? Why should a little over-rating of possibilities be cherished as a legitimate stimulus in other undertakings, but stigmatized as romantic in this, the difficulty of which gives value to every additional incitement, while its promised support warrants the most sanguine prospects of success? Far more desirable is the courageous ardour that goes vigorously to work, hoping against hope, than the phlegmatic sagacity, which is employed only in discovering “a lion in the way.” Where is the assignable limit of a Minister’s hopes? They may find it who can trace a boundary line to God’s power, and circumscribe its grace. Till something be discovered that is “too hard for the Lord,” till His “hand be shortened, that it cannot save,” and “His ear heavy, that it cannot hear,” there is not a soul under our charge, of which we have a right to despair. If this be so, and if we feel at all what inestimable gain it is to save a soul alive, surely we have the strongest motives for meeting, with enterprising diligence, the various exigencies of our flock opposing to their variety the “manifold grace of God.” p. 19—21.

‘ My text refers only to the glorious end and crown of the labour of a faithful Minister; but a humble sense of our extreme want of every help we can obtain, of the stimulus of fear, as well as the excitement



of hope, must lead us to contemplate its awful contrast with solemn and trembling attention. It is better to think now of the miserable sentence, "Cast ye the unprofitable servant into outer darkness," than to suffer it hereafter. There is much of alarm in that word "unprofitable." It is a word of fear to all, but doubly so to the unprofitable shepherd, in whose ear it should sound heavily as the knell of the second death. It proves, beyond a doubt, that not only, they that "plow iniquity and sow wickedness," shall "perish by the blast of God, and be consumed by the breath of his nostrils;" but those also, who "put not their necks to the work of their Lord."

If, in the awful process of the last judgment, Christ shall, as he has taught us, pass sentence upon others for what they shall have left undone, how much more upon the servants of his own household, upon those, whom he "hath brought near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them!" This it was that made Bishop Burnet say, "no man can have a heavier share in the miseries of another state, than profane and wicked clerks." This it was that made Chrysostom write what we must shudder to hear, that "it is a wonder if any ruler in the church be saved." This it was that made a Basil and a Gregory shrink from the holy office with what later ages have deemed an extravagance of humility. Would that later ages had not discovered the opposite extreme of presumptuous rashness!

'Terrible is the woe pronounced upon the shepherds of Israel, because God's "sheep wandered through all the mountains, and upon every high hill; and his flock was scattered upon all the face of the earth, and none did search or seek after them." Terrible is the woe pronounced upon the "foolish prophets, who have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord."—"Behold, saith the Lord of Hosts, I will feed them with wormwood, and make them drink the water of gall; their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord." However they may shut their eyes to the anger of God now, "in the latter days they shall consider it perfectly." In the day when God shall "distribute sorrows in his anger," who shall drink so deep "of the wine of the wrath of God," as he that hath "done the work of the Lord deceitfully," and destroyed the souls of others by his sinful neglect of the duties he has voluntarily engaged to perform? There shall be no "city of refuge" to shelter him from "the revenger of blood." The furnace of his torment will be seven times heated by the sight of those miserable souls, whom he shall have suffered to perish in their sins by a careless and unawakening ministry, after having undertaken their guardianship, professedly at the instigation of the Holy Ghost, for the promotion of God's glory, and the edifying of his people." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Art. IX. *An Account of a Supply of Fish, for the manufacturing Poor; with Observations.* By Sir Thomas Bernard, Bart. 8vo. 1813.

Art. X. *The First and Second Reports of the Committee of the Fish Association* for the benefit of the Community, respecting the measures to be adopted, for the supply of the metropolis; and its neighbourhood. 6d each. Printed for the Association and sold by Hatchard. 1813.

Art. XI. *Report of the Association, formed in London, on the 23rd of May, 1812, for the relief and benefit of the manufacturing and labouring Poor.* 8vo. Richard Taylor and Co. Printers. 1813.

WE feel it our duty to contribute, in our measure of influence, to exciting the attention of the public towards the important facts contained in the above pamphlets. Considering ourselves, not as the mere telegraphs of opinion, or commissioners in the court of criticism, but rather as watchful observers of whatever occurrences affect the intellectual and moral interests of the Community, we hope that it will not be thought without our province to put our readers in possession of the valuable information, which is comprized in these Reports, though relating to a subject not of a literary nature. As our simple object is to make known more extensively the design of these Associations, and the circumstances which gave rise to their formation, we shall avail ourselves of Sir Thomas Bernard's own account, as far as necessary for our purpose, with the addition of such information as has since reached us from other sources.

‘It is a singular but well ascertained fact, that at the very time when there is the greatest quantity of Mackerel to be caught in the part of the British Channel which supplies the London Market, and when that Fishery is most abundant, the Fishermen who frequent Billingsgate, almost wholly discontinue the Mackerel Fishery. This extraordinary circumstance is thus accounted for. These Fishermen depend in a great measure for customers on Fishwomen who attend daily at Billingsgate with their baskets on their heads, to purchase the Mackerel, and carry them for sale about the Metropolis. As long as these women continue their attendance on the Billingsgate Market, the Fishermen are secure of a certain degree of custom for their fish: but as soon as the common Fruit comes into season, they give up dealing in Fish; finding the sale of gooseberries, currants, and the like, to produce them a larger and more secure profit, with less risk or trouble.

‘The Fishermen being thus disappointed of a sale for their Mackerel, at the time when they are most abundant, give up,



in a degree, their employment for the season; and an immense quantity of palatable and nutritious food is thereby annually withheld from the inhabitants of the Metropolis.

'This circumstance of the want of means of sending their fish generally into the town, not only prevents the Mackerel being caught, but even after they have been caught and brought up the River, precludes a considerable part of it from ever reaching the Market; for all that arrives at this period beyond the estimated demand of the Fishmongers, *however fresh and good*, is thrown into the Thames, and destroyed before it reaches Billingsgate; with the consequence of enhancing the price of Mackerel to the opulent part of the Metropolis, and of excluding most of its inhabitants from a participation in this cheap and plentiful supply of food.

'These facts were in May last, stated to the Committee for the relief of the manufacturing Poor, by Mr. Hale, of Woodstreet, Spitalfields, one of their Members, who had possessed the means of ascertaining their correctness beyond all question.—With the authority of the Committee, he entered into an agreement, to take of the Fishermen from ten to twenty thousand Mackerel a day, whenever the price was as low as ten shillings the hundred of *six score*; a price at which the Fishermen said they could afford to supply the London Market to any extent, *were they sure of a regular sale at that price*. This engagement was advantageous to the Fishermen; for whilst they had the benefit of the higher prices, as far as the demand of their more opulent customers would extend, they were certain of a Market for any surplusage of Mackerel which they could obtain.

'The effect of this agreement was to produce an extraordinary supply of Mackerel in the London Market; attended with such a diminution in price, that the best Mackerel, *perfectly fresh*, were sold, even in the early part of the season, at twopence and threepence a-piece. Some days passed, however, before any Fish was supplied under Mr. Hale's contract. But, in the mean time, the poor as well as the rich in the Metropolis, had the benefit of this reduced price; being able to purchase Mackerel, at the rate of six, eight, and ten for the shilling.

'On the 15th day of June, 1812, they came down to the stipulated price; and upwards of 17,000 Mackerel, on that day, were purchased by Mr. Hale, at five pounds the thousand, and sent to Spitalfields, and there sold to the working weavers at the original cost, of a penny a-piece. Women were employed to carry them from Billingsgate to Spitalfields, until eleven o'clock at night; and hands were wanted to supply the pressure of the demand; as they were purchased with great avidity by the inhabitants of that district; not merely for immediate consumption, but also to put into small pots, just covered with vinegar, and baked; the pots containing eight or ten Mackerel in each. Preserved in this way, they will continue good for some time, and eat very well, like pickled salmon.

'It soon appeared, that the district of Spitalfields would not be equal to the consumption of the great quantities of Mackerel, which were daily arriving in an increasing ratio. The Poor in other parts of the town, were now served at the same rate. A thousand were sent one day to the workhouse at Spitalfields, and the inmates of that place enjoyed an unexpected and acceptable treat. Other public establishments were also served; and the supply increased to so great a degree, that 500,000 Mackerel arrived, and were sold in one day. They would probably have amounted to such a number, as to have exceeded the power of distribution; but at this time the wind changed to due West, and continued so for a fortnight, which kept down the supply. This, however, did not prevent their still continuing so cheap, as to be purchased at six, and even at nine for a shilling. Had the wind continued favourable, and the means of general distribution been provided, the supply would have given every individual in the Metropolis a daily meal for some weeks; and have afforded an opportunity to those who have foresight, of filling their pots with them, as a store for the ensuing season.' pp. 1-8.

Sir Thomas adds,

'The reader will probably be curious to know, what were the *extensive Funds*, which were expended in producing, at so critical a period, this benefit to a population of above a million of people; and in preventing any of those complaints in Spitalfields, which were heard in the other manufacturing parts of the Kingdom. He will learn with surprise, that the whole amount of the expenditure was FIFTY FIVE POUNDS TEN SHILLINGS. There was no extra charge, except for a trifling loss in one instance, upon about 4,000 Mackerel; it being a rule *not to sell any*, that had been kept longer than the day after they were caught, or that were not *quite fresh and sweet*.' pp. 8, 9.

It is perfectly astonishing that so simple and efficient an expedient should not before have been practically applied, (for it must often have suggested itself in theory,) for relieving the wants of the poor, in the only safe and permanent manner, by increasing the means of sustenance. As to the remedy which has often been resorted to of purchasing up large quantities of wheat, rice, potatoes, and other necessities, to be sold afterwards to the poor under prime cost, Sir Thomas justly characterizes it as a quack medicine, likely to do much more harm than good—for 'in the first place,' he adds,

'The original purchase at such a period has the immediate effect of raising the price of the article, to the injury of the poor, and of all other members of the community; and the retail of it at a low price, when the article is becoming scarce, contributes to increase the consumption of that, which it is then most important should be husbanded. Increased *produce* either from sea or land, and increased *economy* in the use of that produce, are liable to neither of these objections.' p. 15.



‘To a by-stander, indeed,’ the report observes, ‘it would appear preposterous that the poor should be in danger of perishing for want of sustenance, while we are surrounded by an abundant and inexhaustible supply of a wholesome and nutritious aliment; and yet the difficulty of introducing fish into common use has been greater than could be at first imagined.’ It is a singular fact that the proportion of fish consumed by the inhabitants of these islands, is very considerably less than the consumption of our continental neighbours, with whom it forms a principal article of food.

‘But if one-fourth only of the sustenance of this country were derived from fish (the other three parts being chiefly composed of corn, meat, and potatoes) and a large surplus were properly prepared and exported, in exchange for the corn and other produce of foreign countries, it would not only provide for a great additional population, but would supply the whole of the inhabitants of Great Britain, with a more nutritive and palatable diet than they now possess; as the saving in butchers’ meat by the middle classes might allow a greater proportion of it for the poor, instead of their present scanty and too general sustenance of bread, water, and tea.’

Yet, for this very article, with which Providence has supplied us in wonderful variety and inexhaustible abundance, we have indolently had recourse to foreign seas; and have actually been paying the Dutch for fish with which our own shores abound.

‘The banks of the North Sea, the rocky coasts of the Orkneys, and the *eastern shores of Britain*, afford, in abundance, two articles of luxury for the London market, though but sparingly drawn from these sources: we allude to the turbot and lobster. For a supply, however, of the former, we have always had recourse to the Dutch, to whom we paid about 80,000*l.* a year; and for about a million of the latter, taken on the coast of Norway, the Danes drew from us about 15,000*l.* a year; for eels we gave the Dutch about 5000*l.* a year. These fisheries are calculated to give employment to not less than 10,000 seamen. Even the oyster fishery supplies the market of the metropolis with an article of nutritious food for eight months in the year; and if cultivated with the same care in the neighbourhood of Chichester, Portsmouth, Southampton, Plymouth, the coasts of Wales, and among the Hebrides, as at Colchester, Milton, Faversham, &c. there is not a town in Great Britain which might not be as abundantly supplied with oysters as the London market.’

The other fish which surround our coasts are the herring, the

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\* It is not very usual for us to avail ourselves of the labours of other periodical writers, but we have great pleasure in referring our readers for much valuable and interesting information on the subject of the *British Fisheries*, to the 1*st* article of the 18th number of the *Quarterly Review*, from which the above extract is taken.

cod-fish, and haddock ; the plaice, the sole, the whiting, the mackerel, the pilchard, and, above all, the salmon, with which no part of Europe is more bountifully supplied. There is no doubt that after supplying the home consumption, our fisheries might furnish enough for exportation, to cover all our imports of corn, and become an important source of national wealth.

In regard, however, to the importance of the British fisheries in a national point of view, we have not room to do justice to the subject. Their neglect has always formed the subject of complaint, and has at different periods engaged the attention of the legislature. The failure of the different projects which have been formed for extending them as to home consumption, is to be chiefly attributed to 'a want of those facilities which would create a steady demand, and ensure to the fisherman a certain and ready sale for his produce.'

'The great value of Mr. Hale's experiment, (continues Sir Thos. Bernard,) is, that it affords *practical information* on a very important subject, and supplies a *moral* remedy for increasing population, and the vicissitudes of commerce and manufactures. The general use of wheaten bread—a great number of horses kept for parade—wasteful habits of life—increase of manufactures—and the supply of our fleets and armies in a necessary war—have so augmented the demand for wheat corn, that every succeeding year seems to require a degree of miraculous plenty, or a ruinous importation from foreign countries. When any thing is wanted in England, nothing is so easy or so natural as to order it to be *imported* : forgetful that the effect of reliance on such importation, may be a diminution of national wealth, a depreciation in the rate of exchange, and a dependance on foreign nations for the supply of the necessary articles of life. In the year 1800 and 1801, the money remitted to other countries for the purchase of corn for our home consumption, amounted to 18,905,093l. ; and above forty-two millions of money have been sent out of England, for the purchase of foreign corn, in the period between 1800 and 1810 inclusive.

'That species of speculation which reduces the quantity to a small part of what may be easily obtained, and enhances the price far above what will make a profitable and satisfactory recompence to the persons employed, is the worst and most pernicious speculation that can exist in any country. Speculators in grain serve to check the consumption in the time of plenty, and to provide a store against the period of scarcity ; but speculators in fish waste and destroy the abundance which God has intended for the use of man, and deprive us of that food which is essential to our existence.' pp. 13, 14.

The excellence of the plan suggested by Mr. Hale, consists in the fixing a *maximum* price, sufficient to repay the fishermen for their exertions, while the market is left uncontrouled. By this simple expedient, at little more than the expense of sending the fish from Billingsgate, an unheard of supply was procured,



which was eagerly purchased by the poor. In the neighbourhood of Spitalfields only, from 200 to 1700 weight of corned cod was sold per day, besides corned herrings from five to seven a penny. Some exertion, on the part of a few gentlemen in their respective neighbourhoods, is all that is necessary to produce a similar benefit—to place a good meal within the reach of every family possessed of even a trifling weekly stipend, and thus to advance, most effectively, the amelioration of the condition of the poor.

In regard to the prejudices of the poor, who are unaccustomed to this food, matter of fact seems to present sufficient answer to the objection. To this may be added the consideration, that it is not proposed to them as the sole article of food, or in substitution of any article they at present enjoy, but only in addition to what they now have. It is too well known that a large proportion of the poor have been almost entirely debarred by the high price of provisions, from all butchers' meat. The report of the Association for the relief of the Manufacturing Poor, unfolds a mournful detail of the distress and want with which many large and populous districts have been visited. The perusal is calculated to make a salutary impression on every heart, that does not substitute to itself feeling for virtuous exertion, on every one who recognizes 'the duties which the happy owe to the unhappy,' among the first which devolve upon social man.

We intended to notice, more particularly, the Reports of the Fish Association, which principally respect the removal of the present impediments to supply and distribution; but we can only now recommend them to the attention of the public, in the hope that their continued and successful exertions may furnish occasion for our again introducing the subject to our readers. We shall conclude with an extract from one of the homilies lately published by the PRAYER BOOK AND HOMILY SOCIETY, which correctly and truly points out the line of conduct which it is incumbent on us to pursue.

'Concerning our duties which be here dwelling in England, environed by the sea as we be, we have great occasion in reason to take the commodities of the water, which Almighty God by his divine Providence, hath laid so nigh unto us: whereby the increase of victuals upon the land may be better spared and cherished, to the sooner reducing of victuals to a more moderate price to the better sustenance of the poor.'

Art. XIII. *Lives of Marcus Valerius Messala Corvinus, and Titus Pomponius Atticus*, the latter from the Latin of Cornelius Nepos. With notes and illustrations. To which is added an account of the Families of the five first Cæsars. By the Rev. Edward Berwick, author of the translation of the Life of Apollonius of Tyana, 8vo. pp. 173, Longman and Co. 1813.

**FOR** the publication of this elegant, but unostentatious little volume, Mr. Berwick assigns the following reasons. The idea of collecting the particulars scattered in history, respecting Messala, being first suggested to him, by a note in the History of the Decline and Fall of the Roman Empire, he thought these biographical gleanings would not be unacceptable to any man versed in classical learning. To this memoir, he added a new version of the life of Atticus, with more appropriate illustrations than had been given by former translators; because Atticus was the contemporary of Messala, and because such a work might not be deemed unacceptable at a time when integrity and independence of character are so necessary to give stability to the state, and energy to the constitution. The historical sketch of the five first Cæsars he subjoined, because it is illustrative of the times in which Messala and Atticus lived, and demonstrates to Sovereigns, that they cannot support their authority without virtue.

Leaving our readers to form their own judgment of these reasons, we shall add a word or two on the contents of this volume. In putting together the scattered notices of Messala's life and character, Mr. Berwick has done every thing that reading and diligence could effect, and by sketches of contemporaneous history and biography, reflections and quotations, has contrived to fill upwards of eighty pages with various matter, on the whole rather interesting. Many of the parts, however, have but a slender connexion with the principal subject, and might have been attached to the life of any other man with as much pertinence as to that of Messala. As a memoir, indeed, this essay is very imperfect; the incidents relative to Messala being extremely scanty, and conjecture a bad substitute for historical verity. It will not fail to suggest itself, that Mr. Berwick undertook a task in which success was scarcely to be expected. If a man's life is not written by his contemporaries, he who sets about composing it after the lapse of fifty years before tradition becomes silent and ephemeral records have perished, will seldom satisfy public curiosity. What would be so difficult at the close of fifty years, must be incalculably more so at the close of nearly two thousand. The following extract will give our readers some idea of the shifts to which recourse has been had in working up this life to the requisite length:



After the battle of Phillippi, which happened in the latter end of the year 711, in the consulate of Marcus Æmilius Lepidus and Lucius Munatius Plancus, history mentions not the name of Messala till the year 713. As he joined the arms of Antony, it is to be supposed that he followed his fortunes and his pleasures in his first progress to the East. All writers, ancient and modern, who have noticed Antony's eastern tour, have celebrated the interview which he had at Tarsus with Cleopatra, whose irresistible charms, at the age of fifteen, are known to have captivated the eldest son of Pompey the Great, and at one-and-twenty to have subdued the soul of Julius Cæsar\*! When the Egyptian queen entered the Cydnus†, she was in all the bloom of youth and beauty, and the uncontrouled dominion she held over the mind of Antony from that time till her death, in the 39th year of her age, was felt and regretted by the Roman people. After Cleopatra's departure, Daphne‡ was chosen by the Triumvir, as his next place of residence; and for some time he indulged in all the luxuries of that delicious abode; careless of the disturbances raised at Rome by his wife Fulvia, and unmindful of the unsettled state of Asia, and the Parthian war. Whilst he tarried on the banks of the Orontes, we are told a deputation § of Jewish ambassadors waited on him, praying a redress of grievances against the usurpations of Faisail and Herod, the two sons of Antipater, the Idumean, a man who was illustrious by his birth, his riches, and abilities. A day was appointed by Antony for the solemn hearing of the cause; the ambassadors of the Jews appeared at the head of a most respectable body of lawyers ||, and charged the two brothers, who were present, with many acts of despotic power and oppression. Herod was fortu-

\* See BLACKWELL, vol. ii. p. 228.

† *Agrippa*, Royal Wench,

She made great Cæsar lay his sword to bed.

*Enob.* The barge she sat in, like a burnished throne,  
Burnt on the water.

*Mecænas.* Now, Antony must leave her utterly.

*Enob.* Never, he will not.

Age cannot wither her, nor custom stale

Her infinite variety.—ANTONY AND CLEOPATRA.

‡ The temple and village of Daphne, near Antioch, are described by Gibbon in his happiest manner.—See his *Roman History*, vol. iv. p. 106.—Sir Walter Raleigh speaks of Daphne as a place of delight.

*Aliquantum agrorum Daphnensibus dedit Pompeius, quo locus ibi spatiosior fieret, delectatus amœnitate loci, et aquarum abundantia.*

EUTROPIUS, lib. 6.

§ This was a second deputation: Antony had received a deputation on a similar account some time before when quartered in Bithynia.—BLACKWELL, vol. ii. p. 208. At which time, adds Josephus, Herod was in such favour with Antony, that the ambassadors could not even obtain a hearing.

|| Blackwell says, they were an hundred of the most powerful men in the nation, who carried with them some of the ablest lawyers and best speakers of their country.—Vol. ii. p. 241.

nate, in having prevailed on Messala\*, who happened to be then at Antioch, to appear in his favour, who pleaded his cause with so much strength and eloquence, that Antony, after hearing both sides of the question, turned to Hyrcanus, the high-priest (whom Herod had persuaded to attend the trial) and publicly called on him to declare, whether he believed Fasail and Herod, or their accusers, would best acquit themselves of the administration? As we are informed that Herod himself was at this time deeply in love with the beautiful Mariamne†, the grand-niece of Hyrcanus, and even then betrothed to her, the high-priest's decision can scarcely be doubted. Judgement was given in favour of the two brothers; and Antony, without delay, appointed them tetrarchs of Judea. The deputies were enraged at the decision, and used such insolent language to Antony, that he ordered fifteen of them to be seized, and thrown into irons; and had not the high-priest interceded in their behalf, he would have given command to have them all put to death.' pp. 22—25.

The life of Atticus is a much more agreeable part of this volume. While Mr. Berwick has avoided grammatical inaccuracies, a fault which we noticed in his translation of the life of Apollonius, he seems sufficiently faithful to the sense and spirit of his author, and has given his version all the ease and elegance of an original. The notes are neither too long nor too short, various and pertinent. His estimate of Atticus's character is more favourable than Christian principles allow.

The genealogical account of the Cæsars is clear and succinct. It will be very acceptable to those who are entering on the study on that part of Roman history.

The success of this work, we hope, will be sufficient to encourage Mr. Berwick to lay before the public, the lives of Asinius Pollio, Terentius Varro, and Cornelius Gallus, which he has in preparation for the Press.

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\* Blackwell, vol. ii. p. 241. Josephus says, Messala opposed the insinuations of the Jewish lawyers, and defended the cause of the young men.

† Whose beauty, says Blackwell, though yet in the bud, being scarce fourteen, promised in time the richest bloom. The fine structure of her body, and her most charming gait, says Josephus, exceeded all the women of her age.



Art. XIV. *Spiritual Blessings*: A Sermon, preached on Thursday May 27, 1813, at the Annual Lecture, in Darwen Chapel. By Joseph Fletcher, A.M. 8vo. pp. 60. 1s. 6d. Williams and Son. 1813.

IN this discourse, a subject of peculiar interest and importance is discussed in a manner, of which we could wish that our pulpit compositions afforded more numerous examples. To an ardour and elevation of thought, which is calculated to engage the attention and take hold upon the feelings, Mr. F. unites great solidity of judgement and clearness of conception. His statements are precise and luminous, his reasonings well connected and forcible, and his reflections and illustrations natural and to the purpose,—alike free from declamatory common place, and an ill-directed ambition of originality. In unfolding the much controverted doctrine of his text, it is evident that he has not taken his opinions upon trust; and that he is neither unacquainted with the difficulties which beset it, nor unprepared to give them a rational, and, in our view, a satisfactory solution.

The text is Eph. 1. 3, 4.—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him.” From these words the preacher first considers the *nature* of “spiritual blessings,” shewing that they are not, as some commentators have chosen to assert, confined to the extraordinary gifts of the Spirit, by which the election referred to in the text is limited to the outward privileges of the Christian dispensation, but that, on the contrary, they include every thing essential to that dispensation, in its external form, its moral influence, its rich provisions, and its final consummation. In the next place he notices the *origin* of these blessings; and here it is evinced, in a very masterly strain of argumentative eloquence, first, that they are to be solely ascribed to the will of God as a *Sovereign*, as contradistinguished from that part of the Divine administration by which guilt receives its merited retribution; and, secondly, that they are bestowed according to the arrangements of an all-wise purpose,—a purpose which is ‘personal in its objects, eternal in its date, and determinate in all the means by which its designs of mercy are to be accomplished.’ From these considerations the preacher proceeds to contemplate spiritual blessings as to their *medium*—“in Christ”—and as to their *design*—“that we might be holy.” Under the former of these heads the reader will find many very important observations on the nature and moral necessity of a sacrificial mediation, alike remarkable for their condensation and perspicuity. From the latter we extract the following brief passage, not because it is superior to many

others in the Sermon ; but as it forms an appropriate conclusion to the faint outline which we have attempted to sketch.

' The language of the text leads us to anticipate the glories of that period, when all who have been "chosen in Christ" shall be "holy and without blame before him." This will be the state of ultimate and perfect bliss. What, Christians, is the source of your most poignant sorrow ? What renders the life of repentance as necessary as the life of faith ? What so often fills you with anxious solicitude and deep contrition ? The sin that cleaves to you—that mingles with your holiest duties, that intrudes on your most sacred joys, that constantly impedes your progress and embitters your happiest hours ? Why do you indulge with hallowed delight the hope of heavenly felicities ? Merely because that in that state, you will be exempted from the trials and calamities and pains of the present life ? No—but because then, the cause of sorrow shall cease ; then you shall "see the Saviour as he is ;" and be "holy and without blame before him." It is for this, you are "looking unto Jesus, the Author and the Finisher of faith." The mind shall then be purified from all that is debasing, and fitted for all that is ennobling,—employed in unceasing and eternal inquiry, perpetually delighted with new accessions of knowledge, purity, and joy ; and for ever advancing in perfection "from glory to glory." It is to this state our highest hopes are directed ; for then the Redeemer will present his church "unreprovable—without blemish and without spot." His designs of mercy will then have received their completion. "Death shall be swallowed up in victory:" and GGD WILL BE ALL IN ALL !

The discourse concludes with some pertinent inferences from the preceding remarks, as calculated to repress the presumptuous, direct the inquiring, and admonish and console the sincere.

If, where there is so much to applaud, it were worth while to specify any thing which partakes of the nature of a fault, we should be disposed to mention a redundancy of illustration, the too frequent introduction of short quotations, and an unwillingness to relinquish an idea till the effect is somewhat injured by repeated touches. These, however, are trifling blemishes. The Sermon itself is one of no ordinary merit ; and we cordially recommend it to the attentive perusal of all who may attach any importance to our critical authority.

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Art, XV. *The perpetual Balance ; or Book-keeping by double entry upon an improved principle ; exhibiting the general Balance progressively and constantly, in the Journal, without the aid of the Ledger.* By John Lambert, 8vo. pp. 104. Richardson. 1813.

**A** SYSTEM which professes to enable the Trader to ascertain with ease and frequency the precise state of his affairs, is entitled to every attention. It is well known that for want of some simple and practicable method of accomplishing this, loss of property has often been sustained



to an alarming amount, and the utmost vigilance has been unable to detect the evil, without a laborious and inconvenient process. Mr. Lambert offers a plan which, to a certain extent, shall operate as an effectual remedy; and, as far as we have been able to form a judgement, his scheme deserves a fair trial. He writes well, and without the slightest taint of empiricism. He is careful to caution his readers against the notion that any form 'can, of itself, be proof against the arts of the fraudulent,' and admits that 'a book-keeper of tried integrity is of more value than all the forms and checks that can possibly be invented.' Even on the supposition that his system should not be found, in all respects, to answer expectation, we should think that his book would prove valuable, independently of this, as an elementary work.

Art. XVI. *Letters to the Rev. J. P. Smith, D.D. on the Sacrifice of Christ.* Occasioned by his Sermon, preached March 11, 1813, before the Patrons and Students of the Dissenting Academy at Homerton. By W. I. Fox. 8vo. pp. 64. Johnson and Co. and Daniel Eaton. 1813.

Art. XVII. *The comparative Tendency of Unitarianism and Calvinism to promote love to God and love to Man,* a Discourse delivered at Brighthelmstone, June 30, 1813. Before the Southern Unitarian Society. By W. I. Fox. 12mo. pp. 34. Johnson and Co. and Daniel Eaton. 1813.

ONE distinguishing feature of the religion of the Jews consisted in Sacrifices. With these their national public worship was invariably accompanied; and they were offered not in consequence of general opinion, the custom of their ancestors, or their own ideas of their importance and efficacy, but in obedience to the command of God, who had distinctly appointed them in his law. So intimately was sacrifice and the public avowed declaration of the divine approbation connected together, that we are told, on the highest authority, that "almost all things are by the law purged with blood, and without shedding of blood there is no remission."\*

Christianity exhibited a very different scene. Believers in Jesus offered no sacrifices, and exhibited no public rites as substitutes for such oblations. We know that they were calumniated both by Jews and Heathens as *atheists*, and we doubt not this was one reason for so absurd a charge. Here then a question naturally arises: Did the first Christians worship

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\* Heb. ix. 22.

God on a system entirely new, and discard sacrifices altogether? The authors of the New Testament answer, No: "Christ our passover is sacrificed for us." "He is a propitiation for our sins." "Ye were redeemed—with the precious blood of Christ, as of a lamb without blemish and without spot." The author of the Epistle to the Hebrews carries the matter still farther; he shews that the two systems, Judaism and Christianity, however different to a superficial eye in appearance, are in reality *one*; that the bloody victims of the first, were only "a figure for the time then present," but that now, "Christ hath come to do the will of God," by which will we are sanctified by "*the offering of the body of Jesus Christ once for all*." And our blessed Lord when he instituted the rite usually called from his name, the Lord's Supper, gave the cup to his disciples as a memorial of himself, with these memorable words, "This is my blood of the New Testament which is shed for many for the remission of sins."

We cannot go over this ground without feeling the point of the description, that there is a "new and living way which he hath consecrated for us through the vail, that is to say his flesh." And "seeing that we have a great High Priest that is passed into the heavens, Jesus the Son of God," we may "come with boldness unto the throne of grace that we may obtain mercy and find grace to help in time of need." Strange that sentiments supported by such authority, entwined with so many parts of the Christian system, combined with so many practical exhortations and devotional feelings in various parts of the New Testament, should be rejected by any who call themselves the disciples of the Lord and Saviour!

Of the pamphlets before us, both, generally, and the first particularly, oppose the doctrine of the atonement by the blood of Christ. Soon after Dr. Smith favoured the public with his admirable sermon on the Sacrifice of Christ, which we introduced to the notice of our readers in our Review for August, 1813, Mr. Fox announced his design of publishing a series of "*Letters*" in reply. He was, not very long since, one of Dr. Smith's pupils, and he acknowledges in high terms the candour, the learning, the talents, and the various virtues of his former tutor. He acknowledges that it would be 'unjust to close his remarks without a tribute of applause to that amiable and candid

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\* Matt. xxvi. 28.



spirit by which your character and writings are generally distinguished.' (p. 63.) And he adds: "While these Letters serve in some degree, for my vindication, in abandoning sentiments, which, while under your tuition, I have often with delight as well as with faith heard flow 'mended from your tongue,' let them also be the vehicle of my *gratitude* for the numerous favours which I received from you during that period.' (pp. 63, 64.) What the reader may think of these "Letters" it is not for us to determine: but to us they appear, we confess, a most curious specimen of 'gratitude.' No doubt cases may occur in which a man ought to sacrifice any feeling to what he considers to be truth: but it is equally clear that a man should be driven by imperious necessity to defend what he thinks important, before he volunteers such an evidence of 'gratitude' as this.

Mr. Fox's Letters are seven in number. The first is 'on Sacrifice in general.' In this he opposes the definition laid down by Dr. Smith. Such of his readers, however, as are careful to compare the definition and the remarks, can scarcely fail to perceive that the latter have no pertinent application. Dr. Smith, speaking of *ancient* sacrifices, says, 'a sacrifice properly so called is the solemn infliction of death on a living creature; generally by effusion of its blood, in a way of religious worship: and the presenting of this act to the Deity as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government.' (Smith's Sermon, p. 4.) Mr. Fox remarks, 'if this definition be admitted, we must strike from the list of 'sacrifices properly so called,' a large proportion of all that were offered.' (p. 3.) Indeed! But at least, all the sin offerings, (a pretty considerable number) will remain. It will also follow, he continues, 'that Christ himself was not a proper sacrifice,' &c. The definition, however, was evidently intended to apply to sacrifices *before* his coming. How far the death of Christ agreed with the leading principles of ancient sacrifices, became a subject of discussion in the progress of the work. But then 'the definition is not sufficiently comprehensive.' And here (to say nothing concerning the objection from heathen sacrifices) the instance is brought of the poor man, who could not afford an animal as a sacrifice, and who was permitted to bring a small quantity of fine flour as an offering for sin. Thus the *exception* is pleaded against the rule; the condescension of God to the poverty of man, is

argued against a rule so general as to be the foundation-stone of a whole dispensation!

The second Letter is 'on the application of sacrificial language to the death of Christ.' Here of course those passages only are quoted which are conceived to favour the writer's system. This Letter is short. The third and fourth, are entitled, 'Propositions implied in the doctrine of sacrifices,' and 'Inconsistences connected with the doctrine of satisfaction.' In these, the inquiry comes forward, what law was violated by man, and what punishment was endured by Christ? Mr. Fox states three laws—the law of Nature, which he says Dr. Smith 'certainly' did not mean—the law imposed on Adam, which is also dismissed, as relating only to the abstaining from the fruit of a certain tree—and the law of Moses, which Mr. F. says was 'designed for the Jews,' which could be observed or violated by them alone, and which was enforced only by temporal penalties and rewards! p. 18.) On this hypothesis, therefore, prior to the coming of Christ there could be no sin among the Jews that would expose them to more than temporal death; and none among Gentiles but what was against the law of nature. Of course it becomes necessary to give a wide explanation of the law of nature, or the conduct of God respecting sinners in the Old Testament, and the language of the Apostles concerning their condition in the New Testament, are unaccountable; for both have represented their condition as truly awful. If satisfaction in any sense be fit and necessary in the government of God, there is ample reason for it from the moral condition of men. But Mr. Fox considers the doctrine of atonement as particularly attached to that of original sin: for he says, 'that such a doctrine (as original sin) is still maintained must be owing, not to its scanty list of evidences, not to its innate beauty, for certainly it has 'no form or comeliness that we should desire' it, but to its connexion with the satisfaction of Christ.' p. 19. To say nothing of the style of this passage, the statement has the great disadvantage of not being true. He who has read and considered the proofs brought for the doctrine of original sin, will not be very forward to call them 'scanty.' And why should Mr. F. assert that the doctrine is maintained, merely from its connexion with the satisfaction of Christ? We imagine he would find it difficult to point to any who say, they believe in original sin, *because* they believe in the satisfaction of Christ, and cannot support their system without it.

Mr. Fox opposes every idea of substitution, and we are



sorry to say, misrepresents the case. 'Your system supposes the transferable nature of *guilt* and *innocence*.' p. 23. We reply no: the *nature* of guilt is not transferred; but the consequences of guilt may be removed by the substitution of another's labour and talent, and even by his suffering, and the guilty may be thus restored to the blessings which he enjoyed during his innocence. If a Howard descends into a dungeon, attends a vicious depraved object with assiduity, administers both food and medicine, raises him from his couch of misery, conducts him to the light of day, satisfies his creditors, and sends him away healed, reformed, and freed from the legal obligations which had deprived him of liberty, and almost of life;—does he not substitute his property to produce the poor man's liberation? And is not the labour, the talent, and the painful feeling which such a scene necessarily calls forth, in reality bearing the natural consequences of the criminal's delinquencies, as the necessary means of restoring him to society and enjoyment? We do not mean that this analogy will fully illustrate the plan of redemption. We believe that the work of Christ as the moral cause of salvation, differs in its nature from any thing that we see among men. The end itself which is effected, taken in all its bearings, as far as we know, has nothing similar to it in the universe: and in the person and character of the Saviour, we see peculiarities which exist in no other. It is, therefore, reasonable to suppose, that his work will not admit of a full explanation from any thing that can be done by one infinitely his inferior. But even the above imperfect analogy is sufficient to shew the futility of Mr. Fox's assertions and reasoning.

But then the doctrine is 'inconsistent with itself.' 'God pardons, and punishes the very same offence. Christ has borne the guilt and punishment of believers, and yet they are said to be forgiven.' p. 24. This Mr. Fox calls 'a contradiction.' "Calvinistic notions are frequently but very improperly called doctrines of *Grace*."—"We are saved by the free grace of God, and yet that grace itself is purchased!" p. 25. For once we will adopt Mr. Fox's expression. A writer of no small account in the party so obnoxious to our author, stated his sentiments in this language, "Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

to declare at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.\* Our readers must see that the apostle did not hesitate to adopt both propositions;—that we are saved by grace, and yet that this grace was manifested through a propitiation. Nor will it be easy to shew, why stress should be laid on *faith in his blood*, if nothing more was meant by it, than that 'his death perfected his lovely example; sealed the truth of the gracious doctrines which he taught; and was essential to his resurrection and exaltation, on which rest our hopes of immortality and bliss.'

The subject of the fifth Letter is, 'Scriptural evidence for the doctrine of Salvation by the free Grace of God.' An important subject, certainly, but in which Mr. Fox brings forward evidence of God's goodness and grace to men, carefully leaving out the passages which speak of this grace as coming through the medium of the redemption by the blood of Christ, that "one offering," which "perfecteth for ever them that are sanctified." Indeed he goes farther: he attacks the principle; he does not hesitate to say, (speaking of those who expect life as the *reward* of their obedience) that 'if the principle of substitution be admitted, the one supposition as effectually excludes the operation of grace as the other. Both represent as due from the justice of God what the scripture assures us must flow from his mercy!' (p. 42.) If so, a sinner is not saved by grace, because he is redeemed by the precious blood of Christ; and salvation is not mercy to the guilty, because he finished "the work which was given him to do!" On this plan, salvation by grace required not only sinful men as its subjects, but also an imperfect Saviour whose very exertions for us needed pardon!

The sixth Letter is entitled 'a Comparison of the moral tendency of the doctrines of satisfaction and free grace.' The question of tendency is we allow of importance, but let us see it stated as it ought to be. Speaking of God's abhorrence of sin, Mr. Fox says, 'your system after all, does not display it; for the *sinner escapes*, while his innocent substitute is punished!' p. 47. The manner in which Mr. Fox has turned the above sentence, contains a sentiment, which we completely deny. It insinuates that the sinner was either so crafty or so unfortunate as to escape *as a sinner*, while his innocent substitute was entrapped by some point of law, or by unwise benevolence agreed to suffer, and let the sinner go free! But what a distorted representation is this? And if all that is intended, is that he escapes from punishment: even on Mr. F.'s own system does not then the

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\* Rom. iii. 24, 25, 26.



sinner *escape*? The question of tendency is here completely caricatured. It is, we conceive, this,—which has the greatest tendency to affect the heart, the hope of salvation obtained by the Saviour's obedience unto death as an atonement, viewed as a necessary moral cause,—or that hope obtained merely by the proclamation of mercy? We argue thus the fact, that a great price given to obtain any advantage which we enjoy, should attach us for that reason to our benefactor. And so argued the Apostle John, “herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins \*.”

Other parts of Mr. Fox's statement are equally objectionable, and unscriptural. But it is time to have done. The system which is pleaded for in this pamphlet, proves, at last, not to be merely a proclamation of free pardon to the guilty without an atonement, but a universal ultimate emancipation of *all* men from future punishments. We will quote a passage from page 53, which will also serve as a specimen of Mr. F.'s manner.

‘A Calvinist, to be happy, must steel his heart against those benevolent and sympathetic feelings which God and nature have implanted in our constitution. He must rejoice in prospect of a bliss which it is probable many deservedly dear to him, will never share. To the sacred claims of friendship, kindred, and domestic love, he must be insensible, or in many cases those valuable connexions will to him be sources of misery. What a heart must that man possess who can kindle into rapture at the anticipation of a joy, from which his faithful friend, his father, child, or brother, or the wife of his bosom, may be eternally excluded! who even hopes to be reconciled to their perdition, and to rejoice in it, as demonstrating the glory of his God! Father of mercies! if this be thy will, at least hide from our view the page that unfolds such horrors; take back the fatal gift of revelation; and let us again rejoice in the sweet though delusive hope of nature and of reason, that those over whose ashes we mourn will be one day purged from their failings by a future discipline, and unite with us in grateful adoration of thy footstool, in the regions of eternal peace and bliss!’

We confess this paragraph fills us with astonishment. What must be the state of that man's mind who will venture to say to his God,—“take back the fatal gift of Revelation,” if it does not contain certain sentiments which he thinks proper to admit!

What we have already said, renders it less needful to notice Mr. Fox's Sermon. It possesses the same qualities with the “Letters.” In one part, it has more relation to the character of Christ; and here we were more forcibly struck with the direct opposition of Mr. F.'s system to the statements in the Bible. We will quote a short passage from pages 16, 17.

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\* 1 Eph. iv. 10.

‘ If any such distinctions have the effect of dividing, distracting, and diminishing our love to God, what shall we say of those popular representations which tend completely to exclude the Father of all from the hearts of his creatures and his children? Trinitarians, too often, make such a distribution of divine offices and operations as to transfer all that is lovely from the Father to the Son. Do we inquire who created the universe? We are told, The Son. Who, by his providence, supports and regulates all things? The Son. Who redeems sinners? The Son.’ &c.

Many of our readers will instantly recollect passages of Scripture which *do* represent the Son of God, as performing all those mighty acts, and nearly in the words which are here used. But why are all these questions thus arrayed? “ That all men should honour the Son even as they honour the Father?” Far from it. They are adduced to prove, that ‘ the Father, all benignity as he is, appears but as a foil to his excellence, the shade to his brightness; he comes forward but as the minister of vengeance, to exact the sufferings and blood of the incarnate Son, and to dispense just that portion of favour which is thus purchased of his justice, and then retires from view.’ p. 17. The best review of this is to ask the short question, whose sentiments are these?—If Mr. Fox says they are held by Calvinists; (using the word in his own sense) we decidedly reply, we know the contrary.

In conclusion, we have only to observe, that opinions are best tried by comparing them with the sacred oracles, and remarking how far they coincide with them. Wherever there is a manifest difference between the impression of New Testament representations, and those of any system, there is some departure from the truth. On this ground, we think, the pieces which we have been reviewing peculiarly objectionable. They not only are opponent to the sense of the sacred writers, but, from the specimens we have quoted, can scarcely be defended from the charge of contradicting their very words:



## ART. XVII. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information, (post paid) of the subject, extent, and probable price of such works : which they may depend upon being communicated to the public, if consistent with its plan.*

Lord Glenbervie, chairman and first commissioner of his Majesty's Woods, Forests, and Land Revenues, is preparing for publication, a quarto volume, Outlines of a Treatise, practical and experimental, in the Cultivation of Timber, particularly Oak, for domestic and other purposes.

Mr. Salt's Second Voyage to Abyssinia, undertaken by order of government, is printing uniformly with Lord Valentia's Travels, and will be accompanied with a map of the country on an extended scale, several charts, views, &c.

Mr. T. H. Horne has in the press, an Introduction to the study of Bibliography ; comprising a general view of the different subjects connected with bibliography, some of the most celebrated public libraries, and a notice of the principal works on the knowledge of books ; also numerous engravings illustrative of early printing.

The Rev. David Williams shortly will publish, in a small volume, a Historical Sketch of the Opinions and Doctrines of the various Religions in the World.

The Rev. John Mitford is preparing a complete edition of the English and Latin Poems of Thomas Gray, with critical notes and a life of the author.

Mr. Joseph Hopkins will publish early in next month in a duodecimo volume, the Accoucheur's Vade Mecum, being the substance of a course of lectures on midwifery.

The second and concluding volume of Langsdorf's Voyages and Travels is in the press.

Mr. Crabb's new work on the Sy-

noyms of the English Language, in three octavo volumes, is in a considerable state of forwardness.

Sermonets, or short Sermons with Anecdotes, by Miss Hawkins and Mr. H. Hawkins, will appear in the course of next month.

Mr. Cottle is preparing for the press, a poem of some extent, entitled Mesias.

Chalcographimania, a humorous poem in four books, with explanatory notes, designed as a companion to Mr. Dibdin's celebrated Bibliomania, is nearly ready for publication.

Mr. Rouse has in the press, the Doctrine of Chances, combining the theory and practice of all games of hazard, with easy rules to calculate the probabilities of events.

The second volume of Wood's Athenæ Oxoniensis, by Mr. Bliss, is in great forwardness.

Some Account of the Life and Writings of the late Mrs. Trimmer, with Extracts from her Journal, are printing in two octavo volumes.

Mr. W. Jones, author of the History of the Waldenses, is preparing a Biblical Dictionary, on an improved plan, adapted equally to the use of ministers, students, and families.

The Letters of Klopstock and his Friends, translated from the German by Miss Benger ; also

The Essays and Letters of Prof. Gellert, translated by Anne Plumtre, are in the press.

Mr. Giesecke is preparing for the press an Account of his Seven Years' Residence in Greenland, and his mineralogical discoveries during that period.

M. D'Hassendonock's Dutch and English Grammar, with Practical Exercises, Dialogues, Commercial Letters, &c, in a duodecimo volume, is nearly ready for publication.

A new edition, materially enlarged and improved, of Kauffman's Dictionary of Merchandise, in all languages, will appear next month in an octavo volume.

A second edition of Col. Pinkney's Travels in the South of France, will speedily be published, in a thick octavo volume.

A new edition of Keys' Treatise on the Management of Bees, in a small volume, will soon appear.

Mr. Copley is engaged upon an equestrian portrait of Marshal Wellington, attended by his aid-de camps the Prince of Orange and Lord March, both of whom have sitten purposely for their portraits; The size is eight feet by six; and besides the three portraits, the back-ground is intended to exhibit a perspective of the battle of Salamanca.

The Margravine of Anspach has composed, and intends to publish the memoirs of her life.

As the beautiful figures produced on paper by the oxidation of various metals with an electrical battery, cannot be effectually represented by engravings, Mr. Singer proposes to illustrate a few copies of his Elements of Electricity, with some real oxides, produced by his powerful apparatus.

The History of the Valiant Knight Sir Arthur of Brittany, a romance of chivalry, originally translated from the French, by Lord Berners, is carefully reprinting from the edition published in black letter, by R. Redborne, about the middle of the sixteenth century, and will be embellished with a series of plates from illuminated drawings, contained in a valuable MS. of the original Romance.

An Abstract of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge, will speedily be published by direction of the Board of the Society.

The works of Ben Jonson, with Notes, critical and explanatory, and a Life of the Author, are announced by Mr. William Gifford, in ten volumes.

Mr. Campbell translator of Bishop Jewell's Apologia, is preparing for publication a translation of Grotius on the

Rights of War and Peace, and the Law of Nations, with Notes and Illustrations from the best writers.

Mr. Kerrison is preparing for the press an Inquiry into the Establishment and Progress of the Medical Profession.

Mr. W. Henley is about to publish a Series of Chemical Tables intended to exhibit the Properties of all the present known Bodies, with the Results of their union, &c.; forming a complete abstract of the Science of Chemistry.

A General Description of Leamington, with an Account of the Objects of Curiosity and Consequence in the immediate vicinity, by Mr. Bisset, late of Birmingham, is in the press.

The Rev. Mr. Sayers is preparing a History of Bristol and its Vicinity.

Mr. Phillipart will speedily publish Memoirs of General Moreau, embellished with a Portrait, taken a few weeks before his death, and a fac simile of his last letter to Madame Moreau.

An Easy and Practical Explanation of the Church Catechism is printing, by the Rev. Harvey Marriott, of Claverton.

M. Santagnello has in the press an Italian Class Book, after the plan of Blair's admired English Class Book, consisting of extracts from the best writers, in prose and verse.

Mr. Thomas Baynton, of Bristol, will speedily publish a new and successful Method of treating Diseases of the Spine.

Dr. Wollaston has contrived an instrument for freezing at a distance, called a Cryophorus, founded on the principles that a fluid, from which a portion is evaporated, becomes colder in consequence of the heat absorbed by that part which assumes the the gaseous state; that fluids rise in a state of vapour at a lower temperature when the pressure of the atmosphere is removed, and consequently may be cooled to a lower degree by evaporation in vacuo than in the open air. Let a glass tube be taken, having its internal diameter about 1-8th of an inch, with a ball at each extremity of about one inch diameter, and let the tube be bent to a right angle at the distance of half an inch from each ball. One of these balls should contain a little water, and the remaining cavity should be as perfect a vacuum as can readily be obtained; the mode of effecting which



is well known to those who are accustomed to blow glass. If the ball that is empty be immersed in a freezing mixture of salt and snow, the water in the other ball, though at the distance of two or three feet, will be frozen solid in the course of a very few minutes.

M. Hoffman a German engineer who has been long engaged in examining the banks of the Rhine, with a view to ascertain at what point Cæsar passed that river, has transmitted to the Gottingen Academy a detailed account of certain interesting objects discovered near Neuwied. They consist of vases and instruments, coins and figures.

The first part of the *Memoirs et Lettres du Baron de Grimm* anterior to the year 1770, have lately been discovered and published in Paris. It is reported in the *Journal de l'Empire* to be even superior to the 2d and 3d part already published. A selection from them is printing in French and English on the same plan as the former volumes published in London.

A new periodical Miscellany will be published the 1st of Feb. entitled "The new Monthly Magazine," the political features of which will be in direct opposition to those of the old monthly Magazine at present edited by Sir Richard Phillips. Several Gentlemen of distinguished talent, will contribute to this work which will be open to disquisitions on every subject of general interest and will also contain the usual articles of necessary information.

The Literary and Scientific Calendar (containing a biographical account of living authors, &c.) the publication of which has been retarded by the laborious researches which it required is now in the press, and will certainly appear early in 1814.

In a few days will be published Letters addressed to Lord Liverpool, and the Parliament on the Preliminaries of Peace. By Calvus.

A humorous work is in the press entitled the "school for good living or a Literary and Historical Essay, on the European Kitchen, beginning with Codonius, the Cook and King, and ending with the union of Cookery and Chemistry.

New editions are preparing for publication in French and English, of Madame de Stael's *Delphine* and of

the letters on the character and writings of Rousseau.

Early in January, 1814, will be published the first number of a new work to be called the *Rejected Theatre*, or a collection of dramas which have been offered for representation but declined by the managers of the Playhouses.

In the press, A sketch of the History and Proceedings of the Deputies appointed to protect the civil rights of the Protestant Dissenters.

Rev. D. Tyreman, is about to reprint his *Essay on Baptism*, and two Sermons on Domestic Discipline and Admonition to Youth, with a third Sermon addressed to the Aged.

The *Naturalist's Miscellany*, lately conducted by Dr. G. Shaw, and R. P. Nodder, is to be continued under the title of the *Zoologist's Miscellany*. By William Elford Leach, M. D. F.L.S., W. S. &c. Fellow of the Royal College of Physicians of Edinburgh, and Surgeons of London. Illustrated with coloured figures of new, or highly interesting animals. By R. P. Nodder, Animal Painter, and Draftsman in Natural History.

Preparing for Publication. *Portraits of Illustrious Personages of Great Britain: with Biographical and Historical Memoirs of their Lives and Actions.* By Edmund Lodge, Esq. Lancaster Herald, F.S.A. Author of the *Biographical Tracts* attached to the "Holbein Heads."

Part I. will be ready for delivery in January 1814, containing I. Sir Philip Sidney. From the original of Sir Antonio More, in the collection of His Grace the Duke of Bedford, at Woburn.

II. Henry Howard, Earl of Northampton. From the original in the collection of the Right Hon. the Earl of Carlisle, at Castle Howard.

III. William 1st Lord Paget. From the original of Holbein, in the collection of the Earl of Uxbridge, at Beauchamp.

IV. William Poulett, 1st Marquis of Winchester. From a miniature by Peter Oliver, in the collection of the Marquis of Winchester, at Amport House.

V. Sir Thomas Bodley. From the original in the Bodleian Gallery, Oxford.

VI. Thomas Radclyffe, III<sup>d</sup> Earl of Sussex. From the original of Sir Antonio More, in the possession of Wm Radclyffe Esq., College of Arms.

Specimens, both of the Plates, and of the Work itself, as proposed to be conducted, may be seen at the Publishers', Lackington, Allen, and Co. Finsbury-square; and Longman, Hurst, Rees, Orme, and Brown, Paternoster-row; Where subscribers names are received, and by whom the specimens will be forwarded, upon application, to persons resident in the country, and desirous of inspecting the plan of the work, the expense of carriage and return of the specimens being guaranteed.

Proposals have been issued for publishing by Subscription, in Two volumes Octavo, price 11. 1s. in extra boards, Political Portraits, in this new *Æra*; with Explanatory Notes—Historical and Biographical. By William Playfair, author of the Political Atlas, the Decline and Fall of Nations, and other works.

In the press. To be published about Christmas. Patronage: by Miss Edgeworth, author of Tales of Fashionable Life, Castle Rackrent, Belinda, &c. &c.

A Continuation of Early Lessons, viz. Frank, Rosamond, and Harry and Lucy, will shortly be put to Press by the same author.

## ART. XVIII. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

A History of the Roman Wall, describing its antient State and present Appearance. By W. Hutton, F.A.S.S. The Second Edition, with Portrait and many plates, 8vo. 12s. bds.

The Battle of Bosworth Field. 1485. With a Life of Richard III., till he assumed the Regal Power. By W. Hutton, F.A.S.S. The second Edition, with Additions by J. Nichols, F.S.A. and 11 plates. 8vo. 12s. bds.—The Additions may be had separate, Price 5s.

### BIOGRAPHY.

The Memoirs of a Celebrated Literary and Political Character, from the Resignation of Sir Robert Walpole, in 1742, to the Establishment of Lord Chatham's Second Administration, in 1757; containing Strictures on some of the most distinguished Men of that Time. Written by Himself, 8vo. 7s. 6d. bds.

The Biographical Dictionary, edited by Alexander Chalmers, F.S.A. Vol. 12, 8vo. 12s. bds.

Musical Biography, or, Memoirs of the Lives and Writings of the most emi-

nent Musical Composers and Writers who have flourished in the different Countries of Europe, during the last three Centuries, and including the Memoirs of those who are now living, 2 vols. 8vo. 11. 4s. bds.

### CHRONOLOGY.

A New Analysis of Chronology, in Three volumes quarto, by William Hales, D.D. Rector of Killesandra, formerly Fellow of Trinity College, and Professor of Oriental Languages in the University of Dublin. Vol. III. containing a Chronological History of the Assyrians, Babylonians, Medians, Persians, Lydians, Egyptians, &c. adjusted to Sacred Chronology and History throughout, 2l. 2s.

### FINE ARTS.

An Historical Sketch of the Art of Caricaturing; by J. P. Malcolm, F.S.A. Illustrated by 31 engravings, 4to. 2l. 2s.

### GEOGRAPHY.

A New General Atlas—to contain as many Maps as are sufficient to give a complete Geographical View of the Globe. No. , and 3. 8s. each.



**MATHEMATICS.**

A Treatise on Algebra, in Practice and Theory; by John Bonycastle. 2 vols. 8vo. 11. 4s.

The Gentleman's Annual Mathematical Companion for 1813; containing Answers to the last year's Enigmas, Rebuses, Charades, Queries, and Questions; also new ones proposed to be answered in the next; together with other Papers, and Selections from scarce Works, &c. 12mo. 2s. 6d.

**MEDICAL.**

Some Account of an uncommon Appearance of the Flesh of a Sheep, with Reflections on the Nutrition of Sheep, &c., by Walter Vaughan, M.D. 2s.

Synopsis Nōsologiæ Methodicæ, auctore Guel. Cullen, M.D. By John Thompson, M.D. 8vo. 9s.

An Essay on the Signs of Murder in new born Children; from the French of Dr. P. A. O. Mahon; by Christopher Johnson, 8vo. price 12s.

The Art of preserving the Sight, unimpaired, to an extreme Old Age, 12mo. 4s. 6d.

A Treatise on the Hot, Cold, Tepid, Shower and Vapour Baths; by John Land, 12mo. 7s.

Anatomical Instructor: by Thomas Pole, 12mo. 7s.

Medical Transactions, published by the College of Physicians in London. Vol. 4, 8vo. 12s. bds.

The Medical Pocket Book, for 1814. Containing ruled Pages for each Day's Memorandums and Cash Account; correct Lists of the Colleges of Physicians and Surgeons; the Master and Acting Members of the Apothecaries Company; a complete Account of the Lectures delivered at the Hospitals, &c. Price 7s.

**MISCELLANEOUS.**

The Ruminator; containing a Series of Moral, Critical, and Sentimental Essays, by Sir Egerton Brydges, K.J. M.P. 2 Vol. foolscap 8vo, 18s. bds.

Pierre and Adeline; or, the Romance of the Castle. By D. F. Haynes, Esq. 1 Vol. 12mo. 12s. bds.

Researches into the Physical His-

tory of Man. By James Cowles Prichard, M.D. F.L.S. &c. 8vo. 16s. bds.

**NATURAL HISTORY. AND PHILOSOPHY.**

An Essay on the Theory of the Earth. Translated from the French of M. Cuvier, Perpetual Secretary of the French Institute, Professor and Administrator of the Museum of Natural History. By Robert Kerr, 8vo. 8s. bds.

Observations on the Barrenness of Fruit Trees, and the Means of Prevention and Cure. By P. Lyon. 8vo. 5s. boards.

The Natural History of British Insects, explaining them in their several States, with the Periods of their Transformations, their Food, Economy, &c. By E. Donovan, F. L. S. royal 8vo. 11. 11s. 6d. bds.

**POETRY.**

The Bride of Abydos; a Turkish Tale, in Two Cantos. By Lord Byron, 8vo. 5s. 6d. bds.

Chevy Chase, a Poem. Founded on the Ancient Ballad. 4to. 12s. bds.

**THEOLOGY.**

The Operations of the Holy Ghost, illustrated and confirmed by Scriptural Authorities; in a Series of Sermons, evincing the wisdom and consistency of the Economy of Grace; with Notes and Illustrations, exhibiting the Evidences of the Truth, and the Authorities of the Doctrine, from the Primitive Church and the Church of England. By the Rev. Frederick Nolan, a Presbyterian of the United Church, 8vo. 12s. bds.

A Key to the Writings of the Principal Fathers of the Christian Church, who flourished during the first three Centuries, in eight Sermons, preached before the University of Oxford, 1813, at the Lecture founded by the late Rev. J. Bampton. By the Rev. J. Collinson, M. A. Rector of Gateshead, Durham. 8vo. 10s. 6d. bds.

A Compendium of the Holy Scriptures. 3 vol. crown 8vo. 11. 1s.

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Charges delivered at his several Visitations; by Samuel Horsley, L.L. D. F.R.S. F.S.A. Bishop of St. Asaph. 8vo. 7s.

**Discourses for Domestic Use.** By Henry Lacy. 2 vol. 8vo. 12s.

**Strictures on Reading the Church Service.** By the Rev. W. A. M. Faulkner. 8vo. 3s. 6d.

**Sermons on different Subjects.** By William Hawtayne. 2. vols. 12mo. 16s.

**TOURS, TOPOGRAPHY, AND TRAVELS.**

**Travels in the Pyrenees; containing a Description of the principal Summits, Passes, and Vallies.** Translated from the French of M. Ramond, by F. Gold. 8vo. 9s. bds.

**Letters from the Levant; containing Views of the State of Society, Manners, Opinions, and Commerce in Greece, and several of the principal Islands of the**

**Archipelago.** By John Galt, 8vo. 10s. 6d. bds.

**The Cambrian Traveller's Guide, in every Direction; containing Remarks made during many Excursions in the Principality of Wales, and bordering Districts, augmented by Extracts from the best Writers.** 8vo. 18s. bds.

**Observations made on a Tour from Hamburg, through Berlin, Gortitz, and Breslau, to Silberberg; and thence to Gottenburg, passing through the late Headquarters of the Allied Armies.** By Robert Semple, Author of two Journeys in Spain, a Sketch of the Caracas, &c. 8vo. 7s. bds.

**Travels in the Caucasus and Georgia, in 1807, 1808.** By Julius Von Klaproth, 4to.

\*\*\* In consequence of the unusual length to which several of the articles in this number have extended, those on Davy's Chemistry and Montgomery's World before the Flood, announced for publication last month, have been unavoidably postponed to the Number for February; which is also intended to contain critiques of Miss Hamilton's Essays, Stewart's History of Bengal, Bodleian Letters, Thomson's Travels in Sweden, &c. &c.